

SPIRITUAL MAPPING OF THE BLACK HILLS
WITH AN EMPHASIS ON
RECONCILIATION WITH NATIVE AMERICANS

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ABSTRACT

Spiritual mapping of the Black Hills With an Emphasis upon Reconciliation with Native Americans

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Thesis: The purpose of this Ministry Focus project is to develop a systematic strategy for the spiritual mapping of the Black Hills, in order that the Kingdom of God be advanced in this region through enlightened prayers. In that regard, special focus will be given to the issue of "reconciliation" between whites and Native Americans.

Spiritual mapping is an attempt at seeing things as they really are beneath the surface, from God's perspective. The natural and supernatural realms can not be separated. What happens in one affects the other.

The first task of spiritual mapping is to discover God's ministry, past, present, and future in a given geographical area. A secondary task of spiritual mapping is to identify anything which would be of hindrance to the fulfillment of that ministry. The emphasis is not so much on getting rid of the enemy as it is in restoring the glory of God, that his presence be manifested.

The army of Satan is territorial. Principalities and powers in a territory are not so much cast down as they are displaced by the manifest presence of Jesus. Identificational repentance paves the way for God's grace to be released. The power of past sin is thereby

broken. Strategic-level-intercession deals with warfare regarding principalities and powers. Forgiveness loosens the hold of the enemy taking away his authority.

Information gathered through spiritual mapping helps us know how to pray more effectively. Intercessors are given data so that they might better target their prayers for greater accuracy.

A study of history can be helpful in identifying strongholds and corporate wounds that keep people from knowing Christ and being reconciled with one another. Every city, culture and ethnic group has been gifted by God and has a part to play in reconciliation. It is God who has determined the times and boundaries of nations. The destiny of whites and Native Americans lies in our being reconciled with one another in Christ.

This ministry project is not so much an attempt at spiritual mapping as it is to develop groups of spiritual mappers who will take responsibility for the spiritual mapping of their communities.

Three groups of people are needed for spiritual mapping. Some will do historical research. Others, as "spiritual spies," will uncover what is presently going on in the area. A third group of intercessors will seek God for revelation concerning his purposes and anything that might hinder those purposes from coming about.

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Chapter One

FOUNDATIONS FOR SPIRITUAL MAPPING

Introduction

This may be the Christian Church's finest hour. The Lord's return is near; it's harvest time. Unprecedented numbers of converts are entering into the Kingdom of God. Increased revelation and spiritual insight are being released concerning God's plan and the ultimate destiny of his people, who are called to labor together with him in restoring his glory throughout the earth.

A renewed understanding of the Gospel of the Kingdom is emerging, with Jesus Christ as focal point. God desires his son Jesus to be preeminent in all things. There is no greater overall "picture" than all things being reconciled in Christ. In reconciliation with him, we discover our destiny.

All things were created through him and for him. And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the preeminence. For it pleased the Father that in him all the fullness should dwell, and by him to reconcile all things to himself. (Col. 1:17-20a)

The revelation of Jesus Christ is exciting but sobering. He is a God of goodness and severity, of mercy and judgment, whom we love but fear. We long for his second coming, yet, "Who can endure the day of his coming?" (Mal. 3:2). Judgment begins with God's Household, and if it begins with us first, what will be the end of those who do not obey the gospel? (1 Pet. 4:17).

On the world scene, good and evil are polarizing. Evil is on the rampage. Wickedness is on the increase. For those with ears to hear, the trumpet of God is sounding. The Captain of the Lord's Hosts is gathering his army, giving them marching orders to advance with him into a worldwide harvest of souls.

May 15, 1998 was a turning point for God's Church in the Black Hills of South Dakota. Christians in a six-state area gathered simultaneously at 3:00 PM at known spiritual "high places" to proclaim the coming of the Kingdom of God. Shofars were blown and wooden stakes with Bible promises were driven into the ground as shouts and praises went up to King Jesus.

The following month, intercessors from North and South Dakota, Wyoming and Montana went to the headwaters of rivers and lakes to pray for healing of the waters. A group prayed at the spillway where Rapid Creek flows out of Canyon Lake. It was there in 1972 that floodwaters swept through Rapid City, killing two hundred thirty-eight people. A spiritual flood is now anticipated!

On Halloween 1998, twelve individuals from various churches gathered on Skyline Drive, which separates Rapid City into east and west. Once again shofars were blown. A time of thanksgiving was proclaimed, to last until Thanksgiving Day. Then would begin a new season of praise and worship.

Such prophetic acts are part of an offensive stance against the forces of darkness. This was not an attempt to rid ourselves of evil forces, but rather an announcement that the people of God are gathering for war, getting ready to cross over into their promised land.

For too long the church has been powerless and divided, having little or no impact upon society. But something different is transpiring today. Instead of just fighting off the invading enemy, church leadership is taking the offensive, seeking God for strategy on how to take back their inheritance which was stolen from them. We are to come into the measure of the fullness of Christ (Eph. 4:13). We are to do the works he did, and even more (Jn. 14:12).

Objectives

The purpose of this Ministry Focus Project is to develop a systematic strategy for the Spiritual Mapping of the Black Hills, in order that Jesus be glorified and the Kingdom of God be advanced in this region. Prevailing strongholds and corporate wounds which hinder the fulfillment of God's purposes and destiny for this region will be identified, with special attention given to reconciliation between Whites and Native Americans.

George Otis Jr., first coined the phrase, "spiritual mapping," defining it as, "Superimposing our understanding of forces and events in the spiritual domain onto places and circumstances in the material world."¹ The natural and supernatural realms cannot be separated. What happens in one dimension affects the other. Spiritual mapping attempts to see the world from God's perspective. It asks three crucial questions. What is really going on? How did things get that way? And what do we need to do to bring desired change?

¹George Otis Jr. *The Last of the Giants* (Tarrytown, NY: Fleming H Revell Company, 1991), 85.

Spiritual mapping is significant only in that it contributes to the overall goal of the restoration of God's glory in and through Jesus Christ. When we speak of "glory" we refer to a revelation of the presence of God. God is everywhere, but glory is the manifestation of that reality, allowing us to see and experience his presence. God's glory brings with it God's kingdom, and the fulfillment of Jesus' prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven."

"Ultimately, our goal is not to expose satanic strongholds, unmask occultic deception, pursue spiritual mapping or bind principalities and powers. Our goal is to restore God's glory to every detail of His creation."²

Satan's ultimate goal is the hindrance of God's glory (II Cor. 4:4), and the destruction of God's people (Jn. 10:10). It is important that we understand the enemy's tactics and plans. In what ways are evil forces actively hindering reconciliation, evangelism and discipleship? Wherever we discover the enemy at work, we have a potential target to be demolished through intercession.

Spiritual mapping gives us an image or spiritual photograph of the situation in the heavenly places above us. What X ray is to a physician, spiritual mapping is to intercessors. It is a supernatural vision that shows us the enemy's lines, location, number, weapons, and above all, how the enemy can be defeated. Spiritual mapping plays the same important role that intelligence and espionage play during war.³

²C. Peter Wagner, ed. *Breaking Strongholds in Your City* (Ventura, CA: Regal Books, 1993), 56.

³Harold Caballeros, "Defeating the Enemy With the Help of Spiritual Mapping" in *Breaking Strongholds In Your City*, ed. C. Peter Wagner (Ventura, CA: Regal Books, 1993), 125.

In any given territory, the booty of warfare between Satan and God is its people. They are always the number one concern for mappers. It is God's desire that all people be saved (I Tim. 2:4). Any spiritual mapping not motivated by a God-given desire for evangelization is questionable.

A study of history can be helpful in identifying prevailing strongholds and corporate wounds that hinder evangelization of a people group.

The Christian Church today is reclaiming the lost weapon of history for its arsenal of victory. We are learning anew that a prayerful study of the past may yield strategic understanding of the present. When this understanding is used to focus the aim of biblically-informed spiritual warfare, the potential for setting captives free is unlimited.⁴

The results of Spiritual Mapping need to be channeled to the Body of Christ or they are useless. Spiritual mapping provides necessary information concerning how to target prayer. Details shared with intercessors and those involved in spiritual warfare help them know how to direct prayers and assess accuracy. Specifying prayer concerns feeds fervency in their prayer life. It is the fervent prayer of righteous men and women which produce desired results (Ja. 5:16b).

Spiritual Mapping is a valuable tool for leadership, helping them to set goals and ministry priorities, and to foresee any hindrances to their fulfillment. Spiritual mapping allows us to monitor our progress, showing the effectiveness of our labor, and giving us measurable means of feedback on what works.

⁴ Stephen Mansfield ed., *Releasing Destiny: A Spiritual Warfare Manual for Nashville and Country Music* (Nashville: Daniel 1 School of Leadership, 1993), 3.

Spiritual mapping can help us uncover our spiritual inheritance.

God is calling us as instruments today to unstop the wells and reclaim the spiritual inheritance of our nation. This same God who visited America in the Great Awakening, The Azuza Street Revival, the Jesus Movement, the Charismatic Outpouring and more, wants to again honor his eternal covenants with the men and women of faith who have gone before us."⁵

Spiritual mapping can help bring and sustain revival through identification of strongholds. "One of the reasons evil spirits succeed in returning is that the strongholds on which they had based their rights to control that area and its people have not been thoroughly removed."⁶

A primary goal of Spiritual Mapping is to discover God's intention or destiny for the people groups living in a given geographical area. John Dawson has coined a word for this called "redemptive giftings." Every culture, land, and city has a unique contribution to make, that Jesus might be glorified, and that others, thereby, might encounter God in fuller measure.

The peoples of the earth have all been created with the purpose of worshiping God uniquely and contributing unique service to other peoples. These diverse gifts bring power to serve or to dominate, to wound or to heal, and God judges or blesses each people group according to their moral state as he works his redemptive purpose in the seasons of human history.⁷

⁵Lou Engle, *Digging the Wells of Revival, Reclaiming Your Historic Inheritance Through Prophetic Intercession* (Shippensburg, PA: Revival Press, 1998), back cover.

⁶C. Peter Wagner, *Confronting the Powers* (Ventura, CA: Regal Books, 1996), 158-159.

⁷John Dawson, *Healing Americas Wounds* (Ventura, CA: Regal Books, 1994), 121.

The Role of Culture Role in Spiritual Mapping

Every ethnic group and culture has been uniquely gifted by God to serve the rest of the body of Christ and the world. God loves diversity, and has planted a distinct revelation of himself in every culture. Cultural diversity is God's gift of his own multi-faceted nature to different people groups, created in his image.

Within every culture are signs that point to and glorify God.

God gave the Native Americans their chant, the gallic cultures their romance, the orientals their vast sense of history. He gave these things and more that we might learn from one another, love one another, understand that we all belong to one race, the human race, and in the learning and loving catch a vision of all that he is in his manifold wonder. For each cultural distinction expresses a unique part of his own vast creative nature.⁸

God is the author of culture. Because of original sin, humanity is quick to distort that which God has created. Yet the mark of God is still there waiting to be uncovered. That doesn't mean we are to embrace evil. The emphasis is on the discovery of God, who has planted a revelation of himself in every culture.

We will have little success in cross cultural evangelism if we do not recognize the presence of God that is already there, and build upon it. Paul in Romans said, "Since the creation of the world his (God's) invisible attributes are clearly seen, being understood by the things that are made" (Rom. 1:20). Going on he explained they ". . . exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator" (Rom. 1:25).

⁸Sosene Leau, *Called to Honor Him* (Tampa, FL: Culture Press, 1997), 21.

It was God, not humankind who created culture. Yes, human beings played a part but God is sovereign. "All things were created by him and for him. He is before all things, and in him all things hold together" (Col. 1:16-17).

God who made us, gave us our personalities with their unique likes and dislikes. According to scripture, it was he who "predetermined our boundaries and habitations" (Acts 17:26-27a), and how various cultures would intermingle. It was he who, at the tower of Babel, appointed the original language groupings.

We dare not say all is acceptable in culture, lest we miss the heart of the gospel message: Jesus Christ and him crucified. In the 1970's some Lutherans working on the Indian reservations in South Dakota spoke of the "Cosmic Christ" from Colossians 1:16. In attempting to embrace Indian religion, this mystical approach lost the very thing the Indians needed most -- the transforming power of the Gospel of Jesus Christ to change their lives.

Don Richardson, in his book *Eternity in Their Hearts*, gives incredible stories that happened when missionaries built upon the previously planted revelation of God in culture. He says, "No other message on earth has an inside track already laid for it in the belief systems of thousands of very different human societies! How sad that some theologians. . . view Christian-like parallels in other cultures as barriers to the gospel, rather than as thresholds with "welcome" written across them!"⁹

⁹Don Richardson, *Eternity in Their Hearts, Startling Evidence of Belief in the One True God in Hundreds of Cultures Throughout the World* (Ventura, CA: Regal Books, revised 1984), 60.

The word "culture" comes from "cultus" meaning worship.¹⁰ All cultures are by nature religious. Many aspects of culture such as dress, music, language and food are in and of themselves neutral, but have the capacity to carry good and/or evil, depending upon who they worship. How we dress, what we eat and what we say often send spiritual messages.

"As you analyze any given culture in the world, you can know that you are looking at the silent voice of worship and sacredness. . . People have gods, and their commitment to them writes the cultural language of the land."¹¹

The challenge is to lovingly alter a culture without needless eradication of that which is already there. The primary expressions of a culture must be lovingly challenged and transformed into the values and worship of the living Christ.¹² Who they worship needs to change.

In every culture there are God-given symbols, stories and chronicles that over the years have been perverted. Things originally good became associated with evil. "We want to find the God-given symbols and stories that were originally given to point human beings to God, but that have been perverted over time, and restore them to what God originally intended them to be."¹³

¹⁰Ray Sutton, *That You May Prosper* (Tyler: Institute for Christian Economics, 1987), 125, quoted in *Leadership for the 21st Century*, 14.

¹¹Ron Boehme, *Leadership for the 21st Century* (Seattle: Frontline Communications, 1989), 15.

¹²Ibid. 18.

¹³Leau, 94.

A good example of a polluted symbol is the rainbow, which the New Age Movement has taken and perverted for its own use. This sign was to be a reminder that never again would God destroy the earth with a flood. The symbol is not bad, but the new age connotation of it needs to be removed.

A personal friend named Robert Ewing, some years ago, visited a remote tribe in Kenya. Shortly after his arrival the natives began to celebrate. They took two goats -- one they sacrificed, the other they let loose as a scapegoat. He noticed a number of other rituals which seemingly had Old Testament origins. When asked to speak, Robert felt led to say, "I am here to tell you that your God had a son by the name of Jesus." The entire tribe was converted.

Native American evangelist Art Begay effectively uses the culture and dance of Native people for evangelization purposes. "They go to conferences, churches powwows, wherever they are invited, to dance with their drums and full regalia. Their dances integrate Native culture and Christianity through a pantomime which tells the story of Christ."¹⁴

The Creator's redemptive purposes for and through each culture are emerging in new and exciting ways, especially amongst "First Nations" or tribal peoples of the earth. "Cultural revitalization is a part of the healing process associated with a regained freedom of expression."¹⁵

¹⁴Jennifer Parker, "Indian Givers," *Reconcilers*, winter, 1997, 5.

¹⁵Monte Ohia, "What is the World Christian Gathering of Indigenous People?" brochure, 1998.

"God's kingdom is a kingdom of liberty in which everything is permitted unless specifically prohibited. Satan's kingdom is a controlled hierarchy in which nothing is permitted unless authorized."¹⁶ Cultural expressions, which hitherto have been suppressed and forbidden by the church for centuries, are now being revitalized by the grace of Almighty God.

On September 5-13, 1998, Rapid City hosted the Second Annual World Christian Gathering of Indigenous People. Native people from around the world articulated their unique redemptive giftings through a historic release of songs, dances, languages, and traditional expressions of their people.

Freedom to communicate in their own cultural expressions released new depths of worship and praise to Almighty God in whose image they were created. Inner healing took place as indigenous people discovered, in greater measure, their identity in Christ and His destiny for them as a nation.

Part of their new-found identity is to serve as ambassadors for reconciliation and evangelism. Richard Twiss, one of the directors of the "Gathering," says:

By God's providence we as Native Americans can visit any country of the world and be immediately welcomed and trusted. Because of our culture and unique history, made so well known around the world by books and movies, more than any other group we can travel anywhere and be received as ambassadors for the Kingdom.¹⁷

¹⁶Dawson, *Taking Our Cities For God*, 105.

¹⁷Richard Twiss, *The Turtle and the Snail, An Emerging North American Native Christian Voice for Understanding and Unity* (Plummer, ID: Wiconi International, 1996), 110.

Native Americans and caucasians in the Black Hills region need to find their common destiny, supporting one another in the advancement of the Kingdom of God. The white man first brought the Gospel message to Native Americans, who now stand in a strategic position to pass that message on to the rest of the world. It is God who has positioned the races together for such a purpose.

Racism

One of the greatest assaults on culture is "racism." The world's solution to racism is multiculturalism, a political movement based on a denial of Western cultural superiority, which seeks equality or parity in all respects for minority cultures.¹⁸ Minority cultures include any grouping which sets itself apart from the whole of society, such as race, gender, age, religion, and sexuality.

Behind multiculturalism is a philosophical world view called positive tolerance. "There has been a complete epistemological shift in the source of Western thought. We now live in an 'anti-post-Judeo-Christian culture,' where the only absolute is tolerance, all values, life styles and truth claims being equal."¹⁹ All is relative, leaving only opinion. Recent research by George Barna revealed that only twenty-three percent of born again evangelical Christians believe there is such a thing as absolute truth.²⁰

¹⁸Dinesh D'souza, *The End of Racism* (New York: The Free Press, 1995), 18.

¹⁹Josh McDowell, *Tolerating the Intolerable* (Wheaton IL: Josh McDowell Ministries, 1996), sound cassette.

²⁰George Barna, *What Americans Believe*, (Ventura, CA: Regal Books, 1991), 84; quoted in *Breaking Strongholds*. (Ventura, CA: Regal Books, 1991), 60.

Multiculturalism fails to recognize that although all cultures carry values, not all values are equal. Christians, who stand on God's absolutes, become the target of persecution. Positive tolerance has placed itself on a collision course with Christianity, where the Word of God is absolute and Jesus is the only way. Multiculturalism offers no tolerance for those considered intolerant.

In the ensuing battle between good and evil, spiritual mapping can be helpful in rediscovering the God-given spiritual roots of culture, assisting individuals in that culture to find their God-given identity. It also gives discernment as to the extent of cultural perversion so that intercession for change can be rightly made.

Present-Day Ministry of the Spirit

At his death Jesus purchased people for God from every tribe language and people. Since Pentecost the revelation of Jesus applies to all people groups and cultures. The primal purposes of God could not be kept within the nation Israel.

A primal move of God is normally not an isolated event, but can be found in various stages of development in diverse cultures. A measure of its authenticity is whether or not it is happening in other cultures.

Several new buzzwords in the worldwide church have arisen in the last decade such as "ten-forty window," "identificational repentance," territorial spirits" and "strategic-level intercession." Two other buzzwords are "strongholds" and "revival," older words which have been dusted off and have resurfaced in Christian vocabulary. All these words deal with spiritual mapping.



The ten-forty window illustrates the "mapping" aspect of spiritual mapping. It is an imaginary belt on a map that extends from West Africa across Asia, between ten degrees north to forty degrees north of the equator. Almost two-thirds of the world's people reside here. Ninety-five percent of the unevangelized and 84 percent of the world's poor live there, including most Muslims, Hindus, and Buddhists.²¹ Every world religion, except for Christianity, has their headquarters in this area.

God thinks territorially. Civilization began in the center of the ten-forty window. Here the final battle of Armageddon will take place, followed by Christ's return to the Mount of Olives in Jerusalem. Christians, Jews, and Muslims alike have fought for centuries over this piece of land.

There have been prophetic words linking the Black Hills Region to a move of God in the nations of the ten-forty-window. The redemptive giftings of the Black Hills may well be intertwined with the ten-forty-window.

"Revival" is a frequently misused word that seasonally resurfaces whenever God moves in a greater way. Often the word is used for any church meeting where evangelization is attempted. Psalm 85:6 says, "Will you not revive us again, that your people may rejoice in you?" Revival speaks of something dead coming alive again, waking up, and coming into its God given destiny.

²¹C. Peter Wagner, Stephen Peters and Mark Wilson, ed. *100 Gateway Cities*, (Seattle: YWAM Publishing, 1995), 17.

Some differentiate the word "revival" with "awakening," stating revival is when non-Christians come to the Lord in such large numbers that the very social structures of society are radically altered. "Awakening," on the other hand is when the sleeping church comes alive, and is changed.

Revivals of the past brought lasting results to entire communities. Revival transforms both the church and the surrounding society as large numbers of people experience God's manifest presence, many of them coming to the Lord.

Revival should be seen in the context of God establishing a kingdom for His Son. "He made known to us the mystery of his will according to his good pleasure, which he purposed in Christ. . . to bring all things in heaven and on earth together under one head, even Christ" (Eph. 1:9-10).

The Holy Spirit, throughout history, gives on-going revelation concerning Jesus and His coming kingdom. "From that theological non-negotiable. . . revival is the most strategic activity of God between the ascension and the end, when Christ will dominate the whole universe."²² In seasons of revival the Holy Spirit's mission is intensified. Ground-work is being laid for such a revival.

The universal urban culture, the great trade languages and the international communication and transport systems are setting the stage for a revelation of Jesus that will affect every person on earth. The fact that the Bible predicts that the spirit of anti-christ will exploit these same phenomena is not our prime concern. Our priority is the completion of the Great Commission and the return of our King.²³

²²David Bryant, *The Hope At Hand, National and World Revival for the Twentieth Century* (Grand Rapids, MI: Baker Books, 1995), 48.

²³Dawson, *Taking Our Cities for God*, 65.

According to Peter Wagner evangelism is at the highest level ever. Conservatively 140,000 people a day are being saved, mostly in third world countries.²⁴ The "A.D. 2,000 Prayer Movement," in 1997, organized 35 million Christians world-wide in prayer for Unreached Peoples Groups -- yet to hear the gospel.²⁵ Joshua Project 2,000 for the first time allows researchers to accurately quantify the remaining task of world evangelism.

In the Western World, are pockets of awakening in places like Toronto, Canada, Pensacola, Florida, and Smithton, Missouri. The first international gathering of leaders for the "New Apostolic Movement" was held in 1996, expressing concern for restoring the ministry of apostles and prophets, as in the early church. "Promise Keepers," in 1997, gathered over a million men in Washington DC for a "Sacred Assembly" of prayer. The largest gathering ever of pastors took place in Atlanta in 1996, with over 40,000 in attendance. And now a "World Prayer Center" in Colorado Springs has been established:

We see our task as getting people in touch with one another to form interactive, human web networks that are properly equipped to wage spiritual warfare. This fully equipped nerve center for global prayer will use the latest in telecommunications technology to rapidly inform and mobilize believers throughout the world for effective global intercessory prayer, and end Satan's attempt to divide and isolate believers.²⁶

²⁴Peter Wagner, speaker, International Conference on Spiritual Warfare, Charlotte, NC, Sep. 24-27, 1996.

²⁵"Start Preparing for Praying Through the Window IV," in *Prayer Track News*, (Colorado Springs; Global Harvest Ministries, Jan-March, 1999), 6.

²⁶*Global Harvest*, a newsletter, Colorado Springs; Dec., 1996.

In the decade of the 1990s spiritual mapping emerged as part of what God is doing on a global basis. September 1997, the first International Consultation on Spiritual Mapping was held in Seattle, Washington with delegates from around the world. The results were astounding. Many had been following the principles of spiritual mapping without prior knowledge of others doing the same thing. Spiritual mapping resulted in radical transformation of their communities.

After careful analysis of a dozen transformed communities, George Otis Jr. developed a "Community Transformation Assessment Scale," showing the stages each community went through prior to transformation of not only the Church but society, (see Appendix 1, page [1]). For the first time we have a scale which allows us to measure the extent of the Spirit of God breaking through in a given community. Persevering leadership and united prayer were present in every case study. Other common factors were public power encounters, social reconciliation, and spiritual mapping.²⁷

Prayer-fueled visitations have recently transformed the social and spiritual landscape of Almolonga, Guatemala; Cali, Colombia; Kiambu, Kenya; Mizoram, India; Hemet, California; Vitoria da Conquista, Brazil; Umuahia, Nigeria; and North America's arctic communities. This is to cite but a few examples.²⁸

²⁷George Otis Jr., "Community Transformation Assessment Scale" (Seattle: The Sentinel Group, 1997).

²⁸George Otis Jr., *The Sentinel Group*, newsletter, Lynwood: WA: November, 25, 1988.

In some places God is healing the land in fulfillment of his promise, "If my people, who are called by my name, humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land" (II Chron. 7:14).

A Case Illustration from Hemet, California

For fifteen years Bob Beckett secretly marked red dots on a map showing locations of satanic activity. This evolved into a spiritual mapping project that changed the spiritual climate of Hemet and the Soboba Indian Reservation.

During the 1980's this reservation averaged one murder per month. Through spiritual mapping Beckett learned that a canyon located in their valley had once been the site of a massacre about 350 years ago, in which hundreds of Sobobas were slaughtered by the Pachanga tribe. As tribal representatives extended forgiveness to one another legal entry for a spirit of violence was closed. Since that time there has not been a single inner-tribal murder.²⁹

Hemet valley was fertile and lush with a high water table until the 1930's, when a water company mistakenly tapped and drained the underground water table. As everything dried up on the reservation, shamans put curses on the company and its workers who began to die through bizarre accidents. Fifty years later a healing service was held. One of the original water company workers asked the Soboba for forgiveness for tapping the water table. A

²⁹Bob Beckett, *Commitment to Conquer, Redeeming Your City by Strategic Intercession* (Grand Rapids: Chosen Books, 1997), 134-139.

Soboba Christian asked forgiveness for putting curses on the white man.³⁰

Many Sobobas are now believers, and the land is being healed. Record rain levels have begun to restore the water table. California has allocated funds to produce the states largest single water reservoir in Hemet valley.³¹

The Results of Spiritual Mapping in Almolonga, Guatemala

Take Almolonga, a small town of 20,000 in the highlands of Guatemala. In the early 1970s the alcoholism rate in this dark and impoverished community had reached a staggering ninety-nine percent. According to police chief Donato Santiago, crime was so prevalent the town's four jails were always overflowing. Many prisoners had to be bused to facilities in the city of Quetzaltenango. Idolatry was also pervasive, with strong allegiance given to folk deities such as Pascual Bailon (the Lord of death) and Maximon (a local patron saint and protector). Evangelical Christians numbering only a few hundred, were a distinct and despised minority. The entire town seemed locked in a downward spiral of superstition, corruption, and poverty.

Upwards of ninety-two percent of the towns's population is now born again! The evidence which may be seen at every turn, includes a forest of churches and workplaces dedicated to the Lord. . . . Alcohol addiction has abated dramatically, and the town's jails have been closed for lack of use (the main jail is now called the Hall of Honor). Idolatry and superstition have also fled, leaving behind a people dedicated to fervent prayer and honest labor. Before the spiritual turnaround farmers were exporting four truck loads of produce a month. Now they leave town forty times a week! One farmer told their growing time has dropped from sixty-five to twenty-five days with yields so robust that agricultural experts from the United States flock to Almolonga to examine their farming techniques.³²

³⁰Ibid. 139-140.

³¹Ibid. 142-142

³²George Otis Jr., *The Sentinel Group*, newsletter.

Summary

The purpose of this Ministry Focus Project is to develop a systematic strategy for the spiritual mapping of the Black Hills. The results will be shared with intercessors, giving them specific information as to how to pray. The primary motivation for spiritual mapping is the restoration of God's glory throughout the earth, leading to evangelization of the lost and discipling of converts.

Every city, culture and ethnic group has been gifted by God to serve the body of Christ and the world. Spiritual mapping helps uncover the redemptive giftings previously planted there by God, with the hope that each people group come into its God-given destiny. A study of history is helpful in this regard.

Spiritual mapping is an important tool of the Lord in the transformation of culture and society. It attempts to recognize and track the present move of God, and helps discern where the invisible has corrupted the visible, exposing any schemes of the enemy to hinder the ministry and work of God.

Chapter Two

THEOLOGY AND THE BIBLE

Although the term "spiritual mapping" is not found in scripture, there are scriptural references which allude to such a practice. God told the prophet Ezekiel, "Now son of man, take a clay tablet put it in front of you and draw the city of Jerusalem on it. Then lay siege to it, set up camps against it and put battering rams around it" (Ezek. 4:1,2a). "Obviously, this refers to spiritual, not conventional, warfare."¹ Spiritual mapping is far more than map-making.

Moses sent out 12 spies into the promised land. He told them, "See what the land is like, and whether the people who live there are strong or weak, few or many? What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? How is the soil? Is it fertile or poor? Are there trees on it or not?" (Num. 13:18-20).

Joshua sent out two spies, with specific instructions, into the enemy's camp (Josh. 2:1). This information helped them take Jericho. Later, spies were sent to Ai (Josh. 7:2). At Ai, however, the Israelites were soundly defeated. Although they had received accurate information regarding the city, they missed God's intentions. In their presumption they failed to inquire of the Lord, and, therefore, did not see the situation as it really was.

Spiritual mapping is an attempt at seeing things as they really are. This allows us to better cooperate with God in the furtherance of his kingdom.

¹Wagner, *Breaking Strongholds in Your City*, 20.

Theology and Ministry

C. Peter Wagner defines theology as, "A human attempt to explain God's Word and God's works in a reasonable and systematic way."² Another component of theology is faith, which involves the risk of being right or wrong. Scripture is inerrant, while theology is constantly changing. Theology is not created in a vacuum. Our worldview and the hermeneutical principles by which we interpret Scripture will determine our theology.

A fundamental thesis of this paper is that God's work or God's ministry precedes and produces theology, not the reverse. Ray S. Anderson defines ministry as "God's way of reaffirming and expounding the truth of who God is and what God wishes to reveal through what he has said and done. Every act of ministry reveals something of God."³ We discover who God is and His intentions for us by observing what he has done, is doing, and promises to do.

The church in America is culturally handicapped in regards to its expression of Jesus ministry. We tend to stress preaching of the word more than the doing of ministry. The early church followed Jesus in ministry and learned as they went, never separating their words or power ministries from gospel preaching. The deeds were what prepared people for and later confirmed the word.⁴

² Wagner, *Confronting the Powers*, 41.

³Ray S. Anderson, *God So Loved* (Huntington Beach, CA: Ray S. Anderson, 1995), 22.

⁴Wagner, *Confronting the Powers*, 165.

The first task of spiritual mapping is to discover God's ministry, so that we might better cooperate and intentionally walk with him in the fulfillment of what he is doing. What has God been up to? What is he presently doing? What are his ultimate intentions for a given geographical region?

A secondary task of spiritual mapping is to identify and demolish anything which would hinder the fulfillment of God's ministry. What has the enemy been doing? What is he presently up to? What are his ultimate intentions? This information is gathered for the purpose of spiritual warfare.

God has given us spiritual weapons (II Cor. 10:4). The Word of God is our sword. Faith releases God's power. Worship opens the door to his presence. The name of God gives us authority. The blood of Jesus gives us protection. Love can melt the coldest heart. Absolution, confession of sins, repentance, and restitution are all weapons for reconciliation. The list could go on.

We also need to know the weapons of our adversary. John Dawson teaches, "Accusation and deception are Satan's only weapons; both are dependent upon absent knowledge or distorted knowledge. Spiritual battles are often battles to see truth revealed."⁵

Today we find ourselves in a worldwide controversy over women in ministry. This is one of the most significant battles since the first century conflict, when God poured out his Spirit on the Gentiles. The Spirit of God, like never before,

⁵Dawson, *Healing America's Wounds*, 128.

is anointing women for governmental positions in the Church. What do we do with a woman apostle? How do we handle ordination of women? The early Church's solution to the problem of circumcision is helpful.

When the Gentiles received the Holy Spirit (Acts 10), controversy arose over the necessity of circumcising the new converts. The manifestations of the Holy Spirit in the Gentiles life prompted the disciples to clarify their theology. The ensuing battle between law and grace forced them to discover God's absolute.

Two principles were helpful in solving their dilemma. "First, the concept of what is absolute regarding the command of God is connected to the ministry of God. And second there must be a theological antecedent for what becomes theological innovation."⁶ God's ministry in the present must be confirmed by Scripture and be in harmony with his chief and primal purposes.

Paul pointed to God's covenant with Abraham. "The promises were spoken to Abraham and to his seed. The Scripture does not say 'and to seeds,' meaning many people, but 'and to your seed,' meaning one person, who is Christ" (Gal. 3:16). He continued, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Gal. 3:28,29). He finalized his case "In Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love" (Gal. 5:6).

⁶Anderson 19.

Paul declared the equality of men and women as being primary. There is neither male nor female in Christ (Gal. 3:28). God is no respecter of persons. He sees us all as one. His ultimate goal is that we all be reconciled together in Christ, living together by faith expressing ourselves in love (Gal. 5:6).

There are Scriptural antecedents regarding women in ministry, such as Deborah in the Old Testament and Priscilla in the New Testament. God's ministry is our absolute. In diverse cultures throughout the world, God is simultaneously anointing women into governmental positions in the Church.

Failure to understand that God's ministry produces theology could cause us, in this case, to miss what God is doing as he pours out his spirit upon women. Worse yet we could end up actually resisting the work of the Holy Spirit.

If we do not have our concentration on the primary purposes of God, which are reflected in his ministry, we will be continually distracted by his secondary purposes. Good is often the enemy of the best. Preoccupation with God's secondary purposes has been the plague of the church, and the root of heresy.

Reconciliation and Restoration

The destiny of the Church is not only to have Christ in us, but to reveal his glory to the world. Therefore the most basic definition of ministry is the manifestation of the knowledge of God working through our lives.⁷

God's ministry to and through the Church includes both revelation and

⁷Mike Bickle, *Passion for Jesus* (Creation House: Orlando, Fl. 1993), 62.

reconciliation. Christ is revealed to us that we might be reconciled with Him. We share Christ with others that in him they might be reconciled with us. In Christ God reconciled us to Himself, and has given us the ministry of reconciliation (II Cor. 5:18).

Spiritual mapping is essential to corporate reconciliation between people groups and nations. Corporate and collective wounds of the past often continue to fester in a society causing animosity and bitterness for generations to come. Many women, for example, have been severely wounded not just by society and government, but by the Church.

John Dawson says, "Gender conflict is the biggest reconciliation issue of all."

The recent movement of reconciliation between cultures is a prelude to the biggest healing of all. The wounds inflicted by men and women on each other constitute the fundamental fault line running beneath all other human conflicts. If gender difference is used as the justification for the devaluation of one part of humanity, then the door is open for the selective devaluation of all humanity based on some difference from a perceived ideal. Gender conflict is the biggest reconciliation issue of all, outside of our need to be reconciled to God the Father.⁸

Spiritual mappers are concerned that each part of the corporate body come into their God given destiny. We are to, "Grow up into all things into him who is the head -- Christ -- from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love" (Eph. 4:16).

⁸Cindy Jacobs, *Women of Destiny*, with a forward by John Dawson (Ventura, CA: Regal Books, 1998), 16.

Only as each segment of the body contributes its full share will the larger body of Christ be complete. Until men and women are reconciled the body will not be whole. So too, the disenfranchisement of Native Americans affects us all. Until they are restored to their rightful position the Church is wanting.

For the Church to be fully reconciled with Christ and come into maturity, God's order and government also need to be re-established. When Jesus ascended into heaven, he gifted people, with his anointing in order that the rest of the church be equipped for ministry. The Apostle Paul explains this:

It was He who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Eph. 4:11-13).

Restoration of the five-fold ministries is a vital part of God's present day ministry. God's government of apostles, prophets, evangelists, pastors, and teachers, will once again be re-established.

The Apostle Peter spoke of all things being restored before the return of Jesus. "He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets" (Acts 3:21).

Spiritual mapping can be helpful in this process as it points us to what God is presently restoring, such as the five-fold ministry. At the same time spiritual mapping can give us insight into the battle behind the scenes, where the enemy attempts to hinder this work of God in the Church.

Strategic-Level Intercession and Territorial Spirits

The Western Church has difficulty understanding the necessity of spiritual warfare. Much of the confusion goes back to Rudolf Bultmann and demythologizing of the gospel. He argues, scientific knowledge of and mastery of the world make the mythological view of the Bible untenable. Understanding of nature makes belief in evil spirits no longer acceptable."⁹

In the 1970s I heard a report from Madagascar. We listened to audio tapes of missionaries casting out demons. At the conclusion the host remarked, "We are so fortunate that we don't have demons like that in America." His assumption was if you can't see demons in action, they are not there. Interestingly the word, "occult," means hidden.

Spiritual mapping attempts to expose the enemy. So much of his work is hidden, behind the scenes. Wouldn't it be better to just leave things alone? Can I an ordinary Christian cast out demons? Most American Christians have actually made a pact with the enemy saying, "If you leave me alone I will leave you alone." The problem is Satan never keeps his part of the agreement.

Scripture tell us to be strong in the Lord and in the power of his might (Eph. 6:10). It goes on to speak of our wrestling against spiritual powers of wickedness (Eph. 6:12). The word "wrestle" connotes close physical contact. If we are to wrestle with the enemy we need to learn how to fight.

⁹Morris Ashcraft, *Rudolf Bultmann, Makers of the Modern Theological Mind* ed. by Bob E. Patterson, (Waco, TX: Word Books, 1972), 52.

When the Israelites came out of 400 years of bondage in Egypt, they still had a slave mentality. They were not able to do warfare. Scripture explains, "When Pharaoh let the people go God did not lead them on the road through the Philistine country, though that was shorter. For God said, 'If they face war, they might change their minds and return to Egypt' " (Ex. 13:17). God had to raise up a whole new generation of people who were not afraid of doing battle. We, like the Israelites, need to learn how to engage the enemy.

The Spiritual Warfare Network, headed by Peter Wagner, distinguishes between three levels of spiritual warfare. First comes ground-level spiritual warfare. This is the most common type of warfare, which involves casting out demons. Next is occult-level spiritual warfare, which confronts forces of evil released through human involvement in satanism, witchcraft, New Age, shamanism, astrology, Freemasonry, and other forms of the occult, including curses and spells. Lastly we have strategic-level intercession.¹⁰

Strategic-level intercession directly confronts high ranking principalities and powers in the spirit realm. "Our struggle is not against flesh and blood, but against the rulers, against authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12). Strategic-level intercession seeks to push back these evil powers in order that souls be saved. The God of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the Glory of Christ" (II Cor. 4:4).

¹⁰Wagner, *Confronting the Powers*, 21-22.

"These enemy forces are frequently called 'territorial spirits' because they attempt to keep large numbers of humans networked through cities, nations, neighborhoods, people groups, religious allegiance, industries or any other form of human society in spiritual captivity."¹¹

Cindy Jacobs, leader of Generals of Intercession explains, "The highest ruling spirits of any country will aim to inhabit the top government authorities. If they can control that group they can wield power over the whole nation. In addition demons will target institutions which influence the government."¹²

As we look at strategic-level warfare there are several important questions to be asked. First, what does Scripture have to say? Secondly, is it theologically sound? And lastly, is there supporting historical evidence from the past?

The Bible speaks of territorial spirits. Daniel 10 speaks of the Prince of Persia ruling over that geographical area. Keil and Delitzsch refer to him as "the guardian spirit of the kingdom."¹³ "Although territorial spirits are not prominently featured in Scripture, there is enough evidence to say that the Bible clearly teaches the reality of evil spirit entities assigned to geopolitical units."¹⁴

¹¹Ibid. 22.

¹²Jane Rumph, *We Wrestle Not Against Flesh and Blood, A Week of Intercession and Spiritual Warfare in Argentina* (Pasadena: Jane L. Rumph, not for publication, 1990), 26.

¹³C.F. Keil, *Biblical Commentary on the Book of Daniel* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 1949), 416.

¹⁴Clinton E. Arnold, *3 Crucial Questions About Spiritual Warfare* (Grand Rapids: Baker Books, 1997), 161.

In the Song of Moses, we read, "When the Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples according to the number of the *sons of Israel*" (Deut. 32:8). The Septuagint version, found in the Dead Sea Scrolls, says that boundaries were set according to the number of the *angels of God*.¹⁵ This seems to imply that God assigned angels to specific geographical areas.

The Bible makes it clear, angelic beings are often tied to a certain geographical region or location, and sometimes to a certain individual. Jesus, speaking to each of the seven Churches in the Book of Revelation, addresses His remarks to the angel in charge of that particular city. Later In Revelation 9:11 we have an evil angel called Apollyon, who is specifically in charge of the Abyss.

The Bible identifies evil spirits by their given names such as "Apollyon;" or by their functional title, "ruler of the Abyss." Scripture identified the "Prince of Persia" by the territory under its rulership. Jesus addressed a spirit by its functional title saying, "You deaf and mute spirit, come out" (Mk. 9:25). Sometimes he simply drove them out without identifying them. (Mt. 8:16).

At times the Bible speaks of individual rulers or Kings as if they were evil angelic beings. Ezekiel 28 addresses the ruler of Tyre as a man who thinks he is a god, and then describes him further as if he were Satan. The same is true in Isaiah 14, where the King of Babylon is addressed as both god and man.

¹⁵C. Peter Wagner, *Warfare Prayer* (Ventura, CA: Regal Books, 1992), 90.

Cindy Jacobs calls this the "law of double reference" in scripture. "There are times when a visible creature or person is addressed, but certain statements also refer to an invisible creature or person using the visible as a tool."¹⁶

In II Kings 20:23 Ben-Hadad of Syria's advisors said, "Their gods are gods of the hills. That is why they were too strong for us. But if we fight them on the plains, surely we will be stronger." The Syrians recognized their god as god of the plains, not realizing the God of Israel was far more than a territorial spirit.

When the children of Israel were taken into exile in Assyria, the Assyrian King sent immigrants to settle the vacated land.

"It was reported to the King of Assyria: The people you deported and resettled in the towns of Samaria do not know what the god of that country requires. . . Nevertheless, each national group made its own gods in the several towns where they settled, and set them up in the shrines the people of Samaria had made at the high places. The men from Babylon made Succoth Benoth, the men from Cuthah made Nergal, and the men from Hamath made Ashima, the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire as sacrifices to Adrammelch and Anammelch, the gods of Spharvaim" (II Kings 17:26, 9-31).

Each immigrant group chose a particular god to be over their city, setting them up in the same "high places" where the people of Samaria had previously worshiped. Archaeologists tell us that it is common to find one religious altar or shrine super-imposed over another.

Anthropologist Jacob Loewen reports that in Central and South America spirits are considered to be the "owners" of geographical or topographical phenomena.

¹⁶Rumph, 21.

Anthropologist David Lan from Zimbabwe explains, "Every square centimeter is part of one spirit province or another." Missionary to Southern Mexico Vernon J. Sterk shares, "Every Tzotzil tribe can identify specific tribal deities by name, as well as names of spirits assigned to evil activities."¹⁷

Cities and nations take on a corporate spirit of their own, which can be intrinsically good or evil, depending upon the people's choice. "Corporate sins in the life of a city, also give Satan a foothold over the city or institutions within it."¹⁸ Demonic bondage of a territory is often related to sins of the past.

Youth With A Mission leader Floyd McClung gives four important characteristics helpful in discerning the work of principalities and powers in cities and nations: "spiritual blindness and hardness to the Gospel; obsession with certain forms of evil; bondage to particular sins and uncontrollable behavior."¹⁹

Often one generation after another worships the same spirits. One way spirits continue their control is through authority transfers that occur during religious festivals, ceremonials and pilgrimages. The Mardi Gras and Halloween are two examples in the western world.²⁰

¹⁷ Wagner, *Warfare Prayer*, 100.

¹⁸Floyd McClung, *Seeing the City With the Eyes of God* (Tarrytown, NY: Fleming H. Revell Company, 1991), 34.

¹⁹Ibid. 33.

²⁰George Otis Jr., "An Overview of Spiritual Mapping," in *Breaking Strongholds in Your City*, 43.



If we are to effectively intercede for our cities, it is important to distinguish between prevailing bondages and root bondages. Prevailing bondages are visible and external. Root bondages go deeper and become the predominant ideology even if they are not visible. A good example is Stalinist Communism in Albania. As evil as this atheistic system was, it was only in place for 50 years. The history of Albania, however goes back thousands of years.²¹

According to George Otis Jr., root bondages extend themselves in two ways -- "ideological export" and "trauma-induced strongholds." Ideological export is accomplished through the broadcast of ideological or spiritual influence from transmission sites or export centers. Examples would be Mecca in the Muslim world, Tokyo in the Buddhist world, Vararansi in the Hindu world, and Hollywood in the materialistic world.²²



Trauma-induced strongholds arise out of fear and desperation. In the 1890's the Sioux nation, after losing their land to the white men, got caught up in the search for an Indian Messiah who would solve all their problems.

Root bondages can control social structures. According to Peter Wagner, "Social structures, themselves, can be properly seen as demonized. But to my way of thinking they are simply the visible entities, which the invisible demonic forces are using for their own ends, much as demonic forces will use an idol."²³

²¹Ibid. 44.

²²Ibid. 45.

²³Wagner, *Breaking Strongholds in Your City*, 96.



One of the early Church Fathers who practiced strategic-level warfare was Martin of Tours who ministered after the year 312 when Emperor Constantine Christianized the Roman Empire. Spiritual warfare was now easier. "The change in government opened the way for more aggressive strategic-level spiritual warfare. . . . Where once they had driven devils only from poor souls possessed now they can march into the holiest of shrines and, with spectacular effect before large crowds, *expel the devils from their very homes.*" ²⁴

Martin Luther claimed to have encounters with the devil. "Luther understood the letters to the Ephesians and the Colossians in a metaphysical fashion respecting their references to 'spiritual hosts of wickedness in the heavenly places' . . . The principalities of darkness were more than psychological metaphors. . . They were part of the invisible realms."²⁵

One of the most well known persons in the field of strategic-level intercession is Cindy Jacobs of Generals of Intercession. In 1990 she led a team of intercessors to pray in Resistencia, Argentina. After discerning the city's strongholds, they joined together with local pastors in strategic-level intercession. The power of the ruling spirit of death was broken. Area churches suddenly began to experience new growth.²⁶

²⁴Ramsey McMullen, "Christianizing the Roman Empire A.D. 100-400", in C Peter Wagner, *Confronting the Powers*, 106.

²⁵Bengt Hoffman, *Luther and the Mystics* (Minneapolis: Augsburg, 1976), 189.

²⁶Rumph, 1-87.

Pastor Bob Beckett, of Hemet, California had recurring visions of a bearhide with backbone and claws stretched out over his community. Each set of claws in the vision was embedded in specific locations.²⁷ Later, while in prayer with his elders, they literally heard the backbone snap and break as the power of a ruling spirit by the name of Taquitz was broken.

Further research by the pastor into the history of the area, helped him identify the four strongholds of the bear's claws - a Transcendental Meditation Center, an Indian reservation (which actively engaged in shamanism), a retreat facility for followers of the Maharishi Yogi, and a Church of Scientology resort. As the pastor sought the Lord's direction, he sensed that the Lord was telling him to drive stakes into the ground at four points and raise up a "prayer canopy" over the area, i.e. to claim the territory for Christ that once belonged to this evil spirit. After the Church took this prophetic action and continued in intercessory prayer for the area, they began to have tremendous success in ministry: the congregation doubled in size in less than a year, a spirit of love and unity pervaded the church, and there was a new expression of unity among pastors in the community.²⁸

When it comes to doing strategic-level intercession the Bible has little to say. Nowhere does it instruct us on when or how to engage these high-ranking spirits in battle. This has led some to say that we have no authority or responsibility to take on these forces. The Bible is not all-encompassing on what we should do in specific situations. God intentionally leaves many things out so that we will learn to be led by the spirit (Gal. 5:18) and intentionally seek him.

²⁷Bob Beckett, "Practical Steps Toward Community Deliverance," in *Breaking Strongholds In Your City*, 150.

²⁸Arnold, 144.

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²⁷Bob Beckett, "Practical Steps Toward Community Deliverance," in *Breaking Strongholds In Your City*, 150.

²⁸Arnold, 144.

Peter Wagner, in defense of strategic-level intercession articulates, "The view I am advocating offers hope. It opens up the possibility that social structures, like demonized human beings, can be delivered from demonic oppression through warfare prayer. That is why I believe that history belongs to the intercessor."²⁹

How should we carry on strategic level intercession? Is it necessary to know the name and the nature of the assignments of demonic powers? Peter Wagner shares, "Experience has shown that when we are able to identify them by name, we seem to have more authority over them."³⁰ John Dawson states, "Getting the exact names is not necessary, but it is important to be aware of the nature or type of oppression."³¹ This can be helpful in determining how the enemy got there in the first place, and how to resist and expel him if he tries to return.

Scripture warns us not to openly speak of the enemy's name. In Joshua's farewell address to the Israelites he specifically told them, "You shall not make mention of the name of their gods" (Joshua 23:7). "If we gain knowledge of the name and nature of an evil spirit and publish it broadly, the enemy will only attempt to glorify himself openly or to instill fear among the immature."³²

²⁹Wagner, *Warfare Prayer*, 96.

³⁰Wagner, *Confronting the Powers*, 200.

³¹John Dawson, "Engaging the Enemy" in *How to Fight and Defeat Territorial Spirits*, ed. C. Peter Wagner (Ventura: Regal, 1991) xii.

³²*Ibid.* xiii.

It is presumptuous to fight battles that God has not initiated. Jesus warns, "Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!' " (Mt. 7:22-23). Battling with spiritual powers of darkness can be dangerous. It would be well to know our own faith and maturity level. Strategic level intercession is not for amateurs, nor something we normally do by ourselves. It is a corporate battle.

Francis Frangipane says, "Only a citywide, Christ-centered church can displace the powers of darkness from the spirit realm."³³ Frangipane uses the word "displace." Displacement is not a quick fix, but a process. To the degree that enemy forces have been weakened through displacement by the body of Christ, strategic-level intercession becomes easier and safer. It is possible for the Church to be so aligned with God that powers of darkness are displaced, much like light dispels darkness.

As the manifest presence of God increases, forces of evil are pushed back. "The glory of God is 'the manifested Presence of God,' the visible evidence that the person of God, Himself, has shown up among us."³⁴ There is no greater weapon of spiritual warfare than the presence of the Lord.

³³Francis Frangipane, *The Three Battlegrounds*, (Cedar Rapids, IA: Arrow Publications, 1989), 93.

³⁴Jim W. Goll, *The Lost Art of Intercession, Restoring the Power and Passion of the Watch of the Lord* (Shippensburg: PA: Revival Press, 1997), 76.

Identificational Repentance and the Wells of Revival

John Dawson tells of a reconciliation trip he and others made to John's home country of New Zealand. At one point in their travels they identified the ruling spirit in the area. One of the most anointed men in their group came against the enemy by name, only to be knocked down under enemy attack. The others had to carry him out. It was with great difficulty that he survived the encounter.

Later, the team was on a nearby beach where, years before, the first missionaries had arrived. The first missionaries who pulled up to the shore "encountered violence," resulting in bloodshed and death. The team asked God for forgiveness of the sins of those first missionaries. Afterwards another individual prayed a simple prayer, breaking the power of the ruling spirit in that area.

What made the difference in the two prayers? Years earlier the sin of bloodshed had opened a door of empowerment to the enemy. Identificational repentance closed the door of opportunity for the enemy, thereby loosening his grip over the area.

Satanic power finds access in two basic ways: idolatry and injustice.³⁵ John Dawson says, "Satan's greatest empowerment comes when some moral outrage is committed by those who invoke the name of Jesus."³⁶ That was the case of the first missionaries to New Zealand.

³⁵Dawson, *Healing America's Wounds*, 53.

³⁶Ibid. 55.

Personal identification with the individual or with the need being prayed for increases authority in prayer. That's what happened to Moses, who identified with the Israelites sin and cried out to God saying, "Please forgive their sin -- but if not, then blot me out of the book you have written" (Ex. 33:32).

Nehemiah identified with his forefather's sin praying, "We have sinned, my fathers house and I" (Neh. 1:6). Daniel prayed "Lord, we and our kings, our princes and our fathers are covered with shame because we have sinned against you" (Dan. 9:8). They understood that God punishes children for the sins of the fathers to the third and fourth generation of those who hate Him (Deut. 5:9). They knew forgiveness was needed for strongholds to be torn down so that the people might return from exile. God had promised to remember his covenant if they would confess their sins and the sins of their fathers (Lev. 26:40-42).

"As we examine the mistakes of church history we must view it as our own history, identifying with and repenting of the 'sins of our fathers' that have been passed on from generation to generation, so that this terrible cycle can be broken."³⁷ Once the cycle is broken people are more open to the "good news."

There are, however, times when a nation has gone too far. "If a country sins against me by being unfaithful and I stretch out my hand against it. . . even if these three men -- Noah, Daniel and Job were in it, they could save only themselves by their righteousness, declares the sovereign Lord" (Ez. 14:13-14).

³⁷Rick Joyner, *Church History and the Coming Move of God: Teaching Notes* (Charlotte, NC: MorningStar Publications, 1995), 7.

When prayers of identificational repentance are prayed, the actual sins of the forefathers are not forgiven, but the enemy's right to harass is canceled. The declaration of forgiveness is for the sake of the living, that the door of bondage opened by the sins of our forefathers be closed. Kjell Sjoberg explains:

It is important to understand the difference here between individual sin and collective sin. When unbelievers repent and confess their personal sins and believe in Jesus, they are saved. No one else can take their place and confess their sins for them. This, however, is not true for collective sin. Intercessors can confess collective sin even though they did not personally participate in the sin, and something that has displeased God can be removed. When that happens, God can pour out His Holy Spirit. It then becomes easier for unbelievers to hear the gospel of Christ, repent of their personal sins and be saved. This is how strategic-level intercession paves the way for effective evangelism.³⁸

Clinton Arnold believes identificational repentance is not to be used for evangelistic efforts and should be confined to use within the church.³⁹ He sees no scriptural evidence of confessing the sins of unbelievers who are outside of God's covenant relationship.

Arnold fails to see that God's covenant people have been given the ministry of Jesus. On the cross he identified with us all saying, "Father, forgive them for they know not what they are doing" (Lk. 23:34)! To limit identificational repentance to only those who are saved would be to miss one of God's most effective tools for evangelism.

³⁸Kjell Sjoberg, "Spiritual Mapping for Prophetic Prayer Actions," in *Breaking Strongholds in Your City*, 179.

³⁹Arnold, 182.

Another effective tool for evangelism is to identify with the good that our ancestors have done. The results of sin are passed on to the third and fourth generations of those who hate the Lord, but God shows his love to a thousand generations of those who love him and keep his commandments (Deut. 5:9-10).

"Even while we confess the sins of our spiritual ancestors and the excesses and imbalances to which they fell prey, may we not neglect or be ashamed of the inheritance they have laid out for us."⁴⁰ Wherever God covenanted in the past with our ancestors, we have an inheritance to claim in prayer.

It is especially important that we know the history of our church in our city and in our nation. "We should be familiar with such things as the values of the pilgrim fathers, the effect of the great awakenings and the lives of personalities like Johanthan Edwards and Charles Finney."⁴¹ Much of early American history has been rewritten in recent years, leaving out the influences of God. As we uncover the history of our nation we will discover our true identity.

It is time to reclaim the lost promises and unfulfilled potential of the many revival wells that have been dug throughout the history of the Church. God is seeking to restore our rightful inheritance. So before you begin digging a new well, try to reopen an old well by researching and reclaiming the history of revival in your area. Discover what "springs of water welling up to eternal life (Jn. 4:14) are part of the heritage of your family and of the congregation and denomination into which the Lord has planted you."⁴²

⁴⁰Lou Engle, *Digging the Wells of Revival, Reclaiming Your Historic Inheritance Through Prophetic Intercession* (Shippensburg, PA: Revival Press, 1998), 37.

⁴¹Dawson, *Taking Our Cities*, 93.

⁴²Engle, 28.

Part of my heritage as a Lutheran is the rediscovery of grace for salvation. Grace also includes God giving us the desire and power to do his will. We are in need today of a deeper understanding of grace for living the Christian life.

God's Judgment and the Restoration of His Glory

Any time we continue in sin we run the risk of grieving the Holy Spirit and God withdrawing his revealed presence from us. That is why King David prayed, "Do not cast me from your presence or take your Holy Spirit from me" (Psalm 51:11). That is what happened to Israel in the days of Samuel when the ark of God was captured and God's glory departed (I Sam. 4:22).

Israel was defeated at Ai, because Achan had sinned, and God had not gone with them. When Joshua inquired as to their defeat, the Lord responded, "The children of Israel could not stand before their enemies, because they have become doomed to destruction. Neither will I be with you anymore, unless you destroy the accused from among you" (Josh. 7:12 NKJV).

We, as Americans, are guilty of having created God in our own image. He is our gentle Savior, a God of mercy and grace, who forgives our sins; but what of His other qualities? We are to consider the goodness and severity of God (Rom. 11:22). He is a God of judgment.

What do the judgments of God look like? To answer that question we need to look to the Old Testament. Paul was referring to the Old Testament when he said, "All scripture is inspired by God and profitable. . ." (II Tim. 3:16).

Again and again the Old Testament speaks of God's judgments. Often the concern is for the corporate or collective judgment of his own people, rather than his judgment of the nations of the world.

Sometimes God withholds rain as a judgment (Deut. 11:16-17). The Lord sends storms as judgment (Nah. 1:3). He sent burning sulfur as a form of judgment upon Sodom and Gomorrah (Gen. 19:24). God in judgment had the earth swallow up Korah and family (Num. 16:32). He sent blight, mildew and plagues (Amos 4:9). He sent hail as a form of judgment (Ex. 9:18). War is another means of God's judgment (Ezek. 38:21).

"Much more terrifying than the presence of the adversary is the curse that results when the Lord turns his face away from us."⁴³ Moses warned Israel of being disobedient saying, "The Lord will send on you curses, confusion and rebuke in everything you put your hand to, until you are destroyed and come to sudden ruin because of the evil you have done in forsaking Him" (Deut. 28:20).

The goal of spiritual warfare is the return of God's manifest presence, which causes the enemy to leave. Job tells us of Satan coming before the Lord:

Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." "Does Job fear God for nothing?" Satan replied. Have you not put a hedge around him and his household and everything he has? . . . Stretch out your hand and strike everything he has, and he will surely curse you to your face." The Lord said to Satan, "Very well, then, everything he has is in your hands, but on the man himself do not lay a finger" (Job 1:8-11).

⁴³Dawson, *Healing America's Wounds*, 77-78.

Satan could not attack Job without God's permission. Scripture says, "If you make the Most High your dwelling - - even the Lord, who is my refuge - - then no harm will befall you, no disaster will come near your tent" (Ps. 91:9-19). Disobedience and sin separate us from God, giving an open door for the enemy. Being in right relationship with God is necessary for spiritual warfare.

Our prime objective, therefore, in intercession and spiritual warfare, is not the removal of the enemy, but the return of the glory, the restoration of God's needed favor. When we encounter a spiritual stronghold, it is not a testimony to the presence of a *big* demon, but rather to the absence of the glory of God. Just as nature abhors a vacuum, so it is in the unseen realm. When the glory departs, the demons rush in. We have an enemy that swarms to woundedness and corruption: Beelzebub, lord of the flies. His weapons are accusation and deception, his strongholds are the places of unresolved guilt and wounding within the land.⁴⁴

Judgment restores God's glory. The purpose of judgment is to cleanse us from all that is not of him, to draw us closer to him, bringing everything together under the headship of Christ. He disciplines us for our good that we may share in His holiness (Heb. 12:10b). "When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world" (I Cor. 11:32).

God's wants his people to repent and turn to him. Paul tells us, "If we judged ourselves we would not come under judgment" (I Cor. 11:31). James explains that mercy triumphs over judgment (Ja. 2:13b). God's judgments are good. "Therefore, . . . let us be thankful and so worship God acceptably with reverence and awe, for our God is a consuming fire" (Heb. 12:28b-29).

⁴⁴Ibid. 78.

A Theology of the Land

All of creation longs for the full manifestation of God's glory. When that has happened the effects of sin will be gone, and creation will be fully restored. The longing is so intense that Jesus, on the Mount of Olives said, "If these people don't praise me the very rocks, themselves, will cry out" (Lk. 19:40).

Paul tells us, "The creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation, itself, will be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Rom. 8:20-21).

Creation's freedom is tied to humanity's freedom. "For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and the gift of righteousness reign in life through the one man, Jesus Christ" (Rom. 5:17). We are called to reign with Christ in this life, that includes being Godly caretakers of creation.

From the very beginning God gave humanity responsibilities as stewards and caretakers of the earth (Gen. 1:27-30). As the church comes more and more into the fullness of Christ (Eph. 4:13), creation will be set free. As the church walks with the Lord, he gives wisdom and favor for stewardship of the land.

We are presently in the midst of a world-wide environmental crisis, caused by the church's failure to assume God-given responsibilities for stewardship of creation. From the world's point of view humanity is the culprit behind the destruction of creation, and rightly so. We misuse creation.

The first step in the Church's assuming rightful stewardship is repentance -- returning to the Lord. God promises to heal "the land" when his people humble themselves, pray, seek his face, and turn from their wicked ways (II Chron. 7:14). Scripture shows us specific areas where repentance is needed.

The Old Testament lists at least four specific sins that pollute the land -- bloodshed, idolatry, immorality and fornication, and breaking of covenants.

The effects of such sin are passed on not only to succeeding generations, but to the surrounding land. God wants us to work with him in cleansing the land.

The land was cursed by God when sin entered into the world (Gen. 3:17). A further curse came when Cain killed his brother Abel. The Lord said, "Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your land. When you work the ground, it will no longer yield its crops to you" Gen. 4:11,12).

Shedding innocent blood opens the door for the enemy to create a stronghold. The Bible says, "Do not pollute the land where you are. Bloodshed pollutes the land, and atonement can not be made for the land on which blood has been shed, except by the blood of the one who shed it" (Nu. 35:33).

A hard-to-understand story in regards to pollution of the land by bloodshed and breaking of covenants, is the story of Saul and the Gibeonites. In Joshua 9 the Gibeonites tricked Joshua into making a treaty with them. Generations later, Saul broke that treaty, attempting to kill the Gibeonites (II Sam. 21:1). Years later, under the Kingship of David, there was famine for three years.

David sought the Lord who said, 'It is on account of Saul and his bloodstained house; it is because he put the Gibeonites to death' " (II Sam. 21:1). King David and the Israelites reaped the consequences of iniquity that had been sown generations before by David's successor, Saul. The Gibeonites had tricked Joshua, but God held later descendants responsible for honoring that covenant. In order that the land be cleansed, seven of Saul's descendants were sacrificed before the Lord. "After that God answered prayer in behalf of the land" (II Sam. 21:14).

Wounded Knee, South Dakota, is an example of a spiritual stronghold caused by the shedding of innocent blood and the breaking of covenants. This was the last significant battle between the American Indians and the white man. One-hundred-forty-six Indian men, women and children were massacred on December 29, 1890. It is a major wound that needs to be healed.

Idolatry is another sin that defiles the land. The Lord God said, "I will repay them double for their wickedness and their sin, because they have defiled my land with the lifeless forms of their vile images, and have filled my inheritance with their detestable idols" (Jer. 16:18). The Israelites had specific sites which the Bible calls "high places," where they worshiped their idols. These were usually in the higher elevations, with a view overlooking the surrounding area.

During the reign of King Josiah, 640 to 609 B.C, the law was rediscovered in the temple. When it was read to him, he repented of the sin of his ancestors and tore down idols and high places throughout the land. Because of Josiah, the Lord postponed his judgment upon the land. Scripture says, "Neither before nor

after Josiah was there a king like him who turned to the Lord as he did -- with all his heart and with all his soul and with all his strength" (II Kings 23:25). One of God's measurements of kings in the Old Testament was the extent to which they were willing to deal with the issue of "high places" in the land.

Immorality and fornication also bring judgment upon the land. Leviticus 18 gives a long list of sexual sins, and then says, "Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. Even the land was defiled; so I punished it for its sin, and the land vomited out its inhabitants" (Lev. 18:24-25).

Covenant-breaking also defiles the land. "The earth is defiled by its people; they have disobeyed the laws, violated the statutes, and broken the everlasting covenant. Therefore a curse consumes the earth" (Is. 24:5-6a).

One of God's covenants with Israel regarded their giving the land a Sabbath rest (Lev. 25:2-4). They were sent into captivity to give the land back the number of Sabbath years it had missed. "Then the land shall enjoy its Sabbaths as long as it lies desolate and you are in your enemies land; then the land shall rest and enjoy its Sabbaths. As long as it lies desolate it shall rest -- for the time it did not rest on your Sabbaths when you dwelt in it" (Lev. 26:34-35).

Idolatry, immorality, shedding innocent blood, and breaking of covenant relationships need to be repented of, by God's people, so that atonement can be made for the land and the glory of God's presence be restored.

Discerning Spiritual Gates

Jesus said to Peter, "On this rock I will build my church, and the gates of Hades will not overcome it" (Mt. 16:18). Cindy Jacobs proposes:

Every place, every city, has spiritual "gates" -- gates of hell and gates of heaven -- which provide access to the kingdom of Satan and the kingdom of God, respectively. Taking the phrase "gates of hell" from Matthew 16:18, Cindy explained that these gates are openings to sin which give Satan the legal right to rule in a certain place. Whenever sin has taken root Satan will establish a demonic stronghold that becomes a command post or "seat of Satan." From there he will send demons to infiltrate the rest of the nation.⁴⁵

Spiritual gates are often established through acts of idolatry and injustice. Just off highway 79 leading into the Black Hills is a spiritual high place called, "The Council Oak Tree." The U.S. Forest Service recognizes this as a sacred site, officially describing it as "an entrance to the Black Hills." Wounded Knee is a major gate or stronghold of the enemy, established by injustice. In 1973 further violence and bloodshed reinforced this as a stronghold in the area.

The first step in tearing down gates of hell is to deal with the sin which gave access to the enemy. "Intercession alone will have little or no effect unless the underlying sin which allows Satan to rule is first dealt with. . . So it is important to discern the gates of hell by examining what sins have taken root in a particular place, perhaps since its founding."⁴⁶ Once the sin has been discerned identification repentance and strategic-level warfare can take place.

⁴⁵Rumph, 23.

⁴⁶Ibid. 23-24.

Of greater importance than gates of the enemy is the discovery of gates of the Lord. These are places where God has covenanted with people giving freedom or access for the Kingdom of God to come. Here we experience the manifest presence of God. "These places of covenant provide openings to heaven and establish a legal right for God to act on our behalf."⁴⁷

Jacob, ". . . had a dream in which he saw a stairway resting on the earth, with its top reaching heaven, and the angels of God were ascending and descending" (Gen. 28:12). There God covenanted with him. Jacob responded saying, "This is none other than the house of God; this is the gate of heaven." (Gen. 12:17). Here, at Bethel, God had earlier covenanted with Abraham.

When Jesus met Nathaniel he said, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of man" (Jn. 1:51). Ezekiel, Stephen, and Peter all saw an open Heaven (Ezek. 1:1; Acts 7:56; 10:11). Jesus, when baptized, had an open Heaven Mk. 1:10).

Spiritual gates can also be people. Each of us is called to be such a gate, bringing God presence with us. The blood of Jesus gives unhindered access into God's presence (Heb. 10:19). "As Abraham's children we also have a covenant with God. Whenever we come into a place we are like a 'walking gate of heaven' since we take with us the right of God to rule. Wherever we go we ought to declare, 'The gates of heaven are open here.' "⁴⁸

⁴⁷Ibid. 24.

⁴⁸Ibid.

We are to pray and contend for an open door over our churches and cities, where the glory of God will dispel the forces of evil, giving opportunity for all who will to respond to the call of God. My first experience along this line was in Oslo, Norway in 1973. A group of us began to pray regularly at Trinity Lutheran Cathedral. We marched weekly around the outside of the building, worshipping the Lord. Then we prayed inside, asking God to cleanse from sin of the past, and to give us an open heaven for the Kingdom of God to come. God showed up! We went from 15 to 2,000 people in attendance in three months.

Spiritual mapping encompasses the uncovering of gates of the past where our forefathers, in covenant relationship with God, broke through into God's presence or glory. Abraham was called by God to go to a place that he was to later receive as an inheritance. Scripture says, "He was looking forward to the city with foundations, whose architect and builder is God" (Heb. 10:10). Neither he nor other Old Testament forefathers of faith received what had been promised them. "God had planned something better for us so that only together with us would they be made perfect" (Heb. 10:40).

That which we are building together is none other than the dwelling place or House of God! The Lord says, "Where is the house you will build for me? Where will my resting place be?" (Is. 66:1). God is looking for a people to inhabit that he might be glorified. We are that people! May he be glorified in and through his Church.

Summary

Although the term "spiritual mapping" is not found in the Bible, there are scriptural references alluding to such a practice. Spiritual mapping helps us see what is really happening behind the scenes, in the spiritual realm, so that we might cooperate with God in his ongoing ministry to the world.

The primal ministry of God relates to reconciliation and restoration. God's ultimate desire is to reconcile all things in Christ, that he be glorified and pre-eminent (Col. 1:18-19). Prior to Jesus' return, God, through his prophets, pledges to restore everything he has promised (Acts 3:21).

The first task of spiritual mapping is to discover God's ministry, both past and present, in a given geographical area. Where we and our forefathers have failed the Lord we are to practice identificational repentance, asking for forgiveness. This looses the bond of sin so that God's mercy can flow.

Isaiah prophesied, "Your people will rebuild the ancient ruins and will raise up the age-old foundations; You will be called Repairer of Broken Walls, Restorer of Streets with Dwellings" (Is. 58:12). Spiritual mapping identifies God's past work with his people, allowing us to build upon that which God has already done.

The primary objective in spiritual warfare is the return of God's glory. Corporate and collective wounds of the past allow territorial spirits to build strongholds that need to be torn down through strategic-level intercession. This sets the stage for evangelism and the reconciliation of humanity with Christ. All of creation will be restored as people come into freedom in Christ.

Chapter Three

A CLOSER LOOK A THE BLACK HILLS

A Geographical Look

"A forested island in a grassland sea" is a descriptive phrase that geographically portrays the Black Hills."¹ "Like a mirage, the lofty peaks and heavily forested slopes of the Black Hills rise magically out of the immense grasslands that surround them."² From a distance the lush, green, pine-covered mountains appear to be black.

As the eastern-most branch of the Rocky Mountains, the dome-like uplift covers nearly 6,000 square miles, mostly in southwestern, South Dakota, spilling over in the northwest into Wyoming. Harney Peak, at an elevation of 7,242 feet is the tallest point between South Dakota and the Eastern Seaboard.

An aerial view shows the Black Hills shaped like a heart (See appendix 2, page [2]). That is symbolic of its geographical and spiritual position. A sign along the highway north of Belle Fourche says, "Center of the United States." This is the heart of the nation, if one includes Alaska and Hawaii.

¹Sven G. Froiland, *Natural History of the Black Hills and Badlands* (Sioux Falls, SD: The Center For Westerns Studies, Augustana, 1990), 1.

²Bob Lee, *The Black Hills After Custer* (Virginia Beach: The Donning Co/Publishers, 1997), 13.

Early Indian Groups

For centuries the Black Hills have been the heart and center of religious folklore of the Northern Plains Indians. So sacred was the area that they rarely encroached upon it. "Numerous Indian reports, legends and traditions support the observation that they carefully avoided the area except on special occasions. They kept it more or less as a sanctuary for particular religious or ceremonial rites, or for hunting purposes."³

"A Lakota saying is that the Black Hills are the heart of the Lakotas' home and the home of the Lakotas' hearts."⁴ Nicholas Black Elk in his life story always referred to the Hills -- and specifically to Harney Peak -- as "the center" (i. e. the center of the Black Hills and the center of the earth).⁵

The first Indians were called the Mound Builders, leaving their curious mounds as evidence of their presence. The Black Hills are considered sacred by traditional Lakotas, Cheyennes, Araphahos, Kiowas and Kiowa-Apaches, all who one time lived in this area. The oral history of the Mandans and Arikaras indicate that they also recognized the Black Hills area as sacred."⁶

³Froiland, 1.

⁴Linea Sundstrom, "The Black Hills In Native American Mythology," (SD State Archeological Research Center, photocopied, not dated) 27.

⁵Linea Sundstrom, "Native American Traditional Cultural Properties in the Black Hills" (State Archeological Research Center, photocopied, not dated), 10.

⁶*World Archaeology, Vol. 28 "Sacred Geography"* in Linea Sundstrom, "Mirror of Heaven: Cross - Cultural Transference of the Sacred Geography of the Black Hills" (State Archeological Research Center; photocopied, not dated), 179.



The Suhtais entered the area about 1670, joining with the Cheyennes to form a single group about 1730. The Arapahos were in the area and allied with the Cheyenne/Suhtais by at least the mid-1700's. By their own historical accounts, the western Lakota bands reached the Black Hills about 1775.⁷ It was close to a hundred years later before the first white settlers came.

Sacred Geography

Today most of the land within the Black Hills is National Forest managed by the U.S. Forest Service. One of their management principles is multiple use of the land. . . .⁸ This has led to government participation in the restoration of traditional religious sites. Traditional cultural significance makes a site eligible for inclusion in the National Register of Historic Places. The traditional cultural significance of a historic property is derived from the role the property plays in a community's historically rooted beliefs, customs and practices."⁹

"The Black Hills National Forest designated a culturally sensitive engineer to work with local Indian tribes in establishing procedures by which the tribes could review Forest Service projects that might affect traditional cultural properties."¹⁰

⁷Ibid. 179.

⁸Froiland, 152.

⁹"Guidelines for Evaluating and Documenting Traditional Cultural Properties," in *National Register Bulletin*, U.S. Department of the Interior National Park Service Interagency Resources Division, 1.

¹⁰Ibid. 6.

Tim Cowen, U.S. Forest Service archaeologist in the northern Black Hills, looks at management affecting sacred sites as an evolving process. "We need to learn more about what to do and what Native Americans would like us to do," he said. The Forest Service has mapped about 4,000 sacred sites.¹¹

Archeology provides invaluable information for spiritual mappers. Today's archaeologist carefully preserves cultural properties of the past, giving us a connection between belief and landscape. This allows us to pin-point on a map the locations of religious activities, both past and present. The Bible calls these sacred sites "high places" because of their impressiveness or prominence.

One such site is located on Battle Creek, near Hermosa. "The Council Oak Tree is recognized as an entrance to the Black Hills. This tree and the area around it were designated archaeological sites 39CU540 and 39CU541."¹²

"The Lakotas and Cheyennes believed some rock art sites were sources of power and information about the future."¹³ Typical Cheyenne art motifs refer to the Sun Dance, or turtles and lizards. Lakota holy man Nicholas Black Elk, spoke of a rock art site in the Black Hills that only a medicine man can read.¹⁴

¹¹Dick Rebbeck, "The Sacred in Harmony, Forest Service Juggles Use of Public Land," *Rapid City Journal*, August 24, 1997, 1.

¹²Sundstrom, "Native American Traditional Cultural Properties in the Black Hills," 13.

¹³*Ibid.* 23.

¹⁴John G. Neihardt, *The Sixth Grandfather, Black Elks Teaching Given to John G. Neihardt*, ed. by Raymond J. DeMallie (Lincoln: University of Nebraska Press, 1984), 376.

Indian people have frequently used the Black Hills for individual vision quests, a place where they could seek God. Springs, streams, trees, peaks, buttes, rock art sites, and other natural formations were often seen by them as sacred. Succeeding generations go to seek revelation at the same spots.

Ethnographic and ethnohistoric accounts provide for us a window back in time, helping verify the historical depth of present-day traditions and beliefs, giving us a guide to the sacred landscape.¹⁵ Black Hills ethnic groups' sacred landscapes included three kinds of properties: distinctive regions, such as the Black Hills; specific points in the landscape such as Bear Butte; and natural formations such as springs and caves.¹⁶ Some specific locations mentioned are:

Devils Tower, Sundance Mountain, Bear Butte, Medicine Flats, Red Valley or Racetrack, Buffalo Gap, Craven Canyon, Reynolds Prairie, Gillette or Slate Prairie, Inyan Kara Mountain, Harney Peak, Hot Springs, Wind Cave, Black Buttes, White Buttes, Battle Creek Valley - - Council Oak Tree, and Rapid Creek Valley.¹⁷

New groups to an area often blend their previous religion with what was already there. When the Suhatais moved to the Black Hills around 1670, they accepted Bear Butte as their chief sacred place and transferred to it the origin of the New Life Lodge ceremony they previously had in Minnesota.¹⁸

¹⁵Sundstrom, "Native American Traditional Cultural Properties In the Black Hills," 1.

¹⁶Ibid. 27

¹⁷Ibid. 4.

¹⁸Karl H. Schlesier, "A History of Ethnic Groups in the Great Plains," in "Native American Traditional Cultural Properties in the Black Hills," 27.

The Bad Heart Bull map of the Black Hills shows the Lakota sacred landscape. About 1890, Amos Bad Heart Bull made an extensive series of drawings to record the history and traditions of his people. . . . A yellow band surrounding the Black Hills is labeled the "traditional race track.." Other features drawn on the map are Devils Tower, Black Buttes, Bear Butte, Hot Springs, Rapid Creek, Harney Peak, and Inyan Kara Mountain.¹⁹

Tradition says that the "traditional race track" is where the "Great Race" took place that determined who would rule over creation:

The Cheyennes believed that in ancient times the animals and people lived harmoniously together on earth until they started eating one another. . . .The Great Spirit decided it would be helpful to have a race which would decide whether the buffalo should eat the people or the people the buffalo. Thus, the Great Spirit summoned all the creatures of the earth to assemble at a place east of the Black Hills on the race track. . . . later named Buffalo Gap.²⁰

People won the race giving them the right to rule over the animals and eat them. To celebrate this victory the Sun Dance was initiated at Devils Tower.²¹ Other traditions give its origin as nearby Sundance Mountain.

Amos Bad Heart Bull's map called Harney Peak "Ghost Butte," but pictured it as a horned owl. James LaPoint named the peak "Owl Gathering Hill," but,

¹⁹Amos Bad Heart Bull and Helen H. Blish, *A Pictographic History of the Oglala Sioux*, (Lincoln: University of Nebraska Press, 1967), 290.

²⁰Helen Rezatto, *Tales of the Black Hills* (Rapid City: Fenwyn Press, 1989), 20.

²¹James LaPoint, *Legends of the Lakota* (San Francisco: The Indian Historian Press, 1976), 88.

translated it as "Evil Spirit Hill." Bear Butte had a bear drawn near the base.²² It was here that Crazy Horse was given great powers from the Mighty Spirit.

"Topographical features familiar to the Lakota are represented by the constellations. . . . In this context, the Lakota recognize the heavens as a guide by which to organize their lifeways and maintain universal order. The seasonal movement of the stars prompted a scheme of human activity and movement."²³

Spring equinox, summer solstice, fall equinox, and winter solstice were signals to move. If possible, the Lakota performed the appropriate sacred ritual at each designated topographic feature in conjunction with the appropriate constellation.²⁴ At each landmark, they repeated the proper stories, reminding them of their place within the cosmos and their responsibilities to their deities.²⁵ The buffalo was a religious symbol picturing their movements across the land. Plotted on a map, their landmarks of travel take on the form of a buffalo head facing east, with the Black Hills representing a symbolic buffalo throughout the year. Inyan Kara Mountain became the Black Buffalo Horn, while Devils Tower was the Gray Buffalo horn, and Bear Butte was the Buffalo's nose.²⁶

²²Ibid.

²³Ben Rhodd, from SD Archaeological Research Center, in "Native American Traditional Cultural Properties in the Black Hills," 5.

²⁴Ibid.

²⁵Sundstrom, "The Black Hills in Native American Mythology," 29.

²⁶Sundstrom, "Native American Traditional Cultural Properties in the Black Hills," 6, 7.

"The Buffalo was visualized as the symbolic element that bound the earth forms to the heavens. The Lakota viewed the Buffalo as the sun's earthly representative. The constellation Tayammini is interpreted as the head, tail, backbone, and ribs of a buffalo."²⁷ This was mirrored in the Black Hills. According to R. Goodman, the Lakotas maintained maps on animal hides illustrating the relationship between features in the physical landscape and constellations. These maps confirm that specific locations in the Black Hills were linked to constellations, mirrored in heavenly star villages.²⁸ Nicholas Black Elk shared a series of Falling Star myths where the hero of the story travels through seven villages, which are found simultaneously on earth and in the heavens. One site was in the Black Hills, another was in nearby White Butte.²⁹

James LaPoint collected Lakota beliefs concerning the "land of the bubbling waters," which is now Hot Springs. Here they cleansed themselves in the mineral pools and drank the saline waters to regain their health. These lands belonged to the "underground people," who inhabited subterranean lands.³⁰ They supposedly entered the area through nearby Wind Cave.

²⁷Ibid. 6.

²⁸Sundstrom, "Mirror of Heaven: Cross-Cultural Transference of the Sacred Geography of the Black Hills," 181.

²⁹Ibid. 180.

³⁰LaPointe, 45-46.

Resurgence of Traditional Indian Religion

The Sacred in Harmony

American Indians in growing numbers are rediscovering sacred ancestral sites that link them to earth and sky and life over the eons, and that entangle them in the nitty-gritty management of public lands.

"People want to go back to their traditional spiritual lives," said Linda K. Two Bulls of Rapid City. Backed by federal antiquities, historical preservation and freedom-of-religion legislation, they are finding and returning to their forebears' sacred sites for tribal ceremonies and individual vision quests.

They can now practice their ceremonies without being arrested. More people are now able to participate and have come back to traditional spiritual ways.

Native American spiritual practices range from sweat lodge ceremonies and Sun Dances, to tying tobacco pouches, strips of cloth or prayer bundles to trees. Sacred sites of unique significance to a particular person are less apparent. These include small stone circles found by the thousands throughout the Hills.

A Devils Tower National Monument management plan seeks to curtail rock climbing during June to reduce disturbance of Indian spiritual and ceremonial activities at solstice.³¹

Lakota Ceremony Set For Harney Peak

A Lakota ceremony to mark the arrival of spring will be held on Harney Peak Saturday. The public is invited to the Welcoming the Return of the Thunder Beings (thunder storms) ceremony. . . Participants will climb to Harney Peak where Arvol Looking Horse of Green Grass, Keeper of the White Buffalo Calf Pipe of the Lakota Sioux, will conduct the ceremony. The trail is the same path used by Lakota spiritual leader Black Elk when he climbed the mountain in Lakota called (The heart of all that is) for a vision after the Wounded Knee massacre. "The whole earth is renewing itself," Chasing Horse said, "We make this a prayer for the coming year." We invite anyone to come and participate.³²

³¹"The Sacred in Harmony," *Rapid City Journal*, August 24, 1997, 1.

³²Dick Rebbeck, "Lakota Ceremony Set for Harney Peak," *Rapid City Journal*, June 19, 1997.

Indians to Observe Day of Prayer

American Indians will observe World Peace and Prayer Day at Devils Tower, called Grey Horn Butte by Indian people on Saturday, June 21. The event is held to pray for mother Earth and to honor Sacred Bundles Keepers of all nations.

June 21 is the most significant time to pray for global healing according to Lakota teachings. . . There are six stars that designate six sacred sites in the Black Hills, and one of these sites is Grey Horn Butte. The prayer ceremony will be at the base of the Butte at 10:00 a.m. We are asking all people worldwide, to organize their own ceremonies. . . so that they will be praying at the same time as we are. . . The prophecies have directed that we pray for four years at sacred sites in the four directions on June 21.

"After years of the Lakota, Dakota and Nakota religion being outlawed by the U.S. government, many Indian people have forgotten about praying on these sites," Looking Horse said. Only recently other sacred sites have been honored.

The birth of the White Buffalo Calf has fulfilled a prophecy of the Lakota, Dakota and Nakota nations. Looking Horse said, "The birth of the White Buffalo Calf lets us know we are at the cross roads -- either return to balance or face global disaster. It is our duty to return back to the sacred places and pray for world peace."³³

Report: White Buffalo Calf Born on Pine Ridge Ranch

A White buffalo calf reportedly has been born on the Joe Merrival ranch near Oglala. Merrival doesn't pretend to understand how or why his small herd has given life to what Great Plains tribes regard as the most rare and sacred of animals.

The White Buffalo Calf Woman legend holds that she is one of their most sacred symbols. She gave the tribe the Sacred Buffalo Calf Pipe and taught the Lakota their seven sacred ceremonies and four great virtues: courage, wisdom, generosity and fortitude. According to traditional Lakota beliefs, the people, the buffalo and White Buffalo Calf Woman all came from Wind Cave.³⁴

³³Jean Roach, "Indians Observe Day of Prayer," *Rapid City Journal*, June 19, 1997.

³⁴Joe Starita, "Report: White Buffalo Calf Born," *Rapid City Journal*, May 21, 1996.

Hoop Dreams, Annual Sacred Hoop Run Begins Monday

Indian runners will follow Lakota history and pray for their future as they retrace their ancestors' footsteps around the Black Hills Monday through Friday. Organizers expect about 120 runners for the 13th annual Sacred Hoop 500 mile run. Each year the runners commemorate the sacredness of the Black Hills to the Lakota by running in relays around its circumference through four states.

Lead runners carry prayer staffs, and participants pray for personal needs, treaty rights, mourners, people in prison, a drug-free society, and those who are sick. "Our runners are pipe carriers, sun dancers, athletes, some who run for fun," said Dave Brings Plenty. "But mostly its spiritual. We believe in our history. . . We hope the run never dies, that generation after generation follows us."³⁵

The annual Sacred Hoop Run takes place at the traditional "race track" that was drawn, on a map, around the Black Hills by Amos Bad Heart Bull.

The Journey -- An Excursion Through Time

Rapid City, long recognized as the Gateway to the Black Hills, will become a visitor destination with its own major attraction. The Journey will be comparable to major museums throughout the world, but it will not be the typical, "Look, but don't touch." It is designed to be entertaining as well as educational. Spectacular interactive exhibits will allow visitors to witness the formation of the Black Hills billions of years ago; see and hear Buffalo herds thundering across the Plains, or meet Sioux Chiefs and courageous pioneer women. Young and old alike will enjoy our history and heritage as they experience the true spirit of the Black Hills through sight, sound and touch.³⁶

The newly built Journey is housed in a structure built like a pyramid. Here five museums are under one roof. Native American religion is especially fostered.

³⁵Candy Hamilton, "Hoop Dreams" *Rapid City Journal*, June 18, 1995.

³⁶Museum Alliance of Rapid City, "The Journey -- An Excursion Through Time," a brochure.

Sacred Sounds, Tibetan Nuns Make Western Debut

Dance performances in Rapid City are sufficiently few and far between to make any visiting troupe worthy of note. But in the case of the May 8 program, "Women's Freedom and Spiritual Liberation," the dancers -- a group of Tibetan nuns -- would be exotic even in the most cosmopolitan setting.³⁷

The nuns of Khachoe Ghakyil Nunnery will appear at The Journey Museum at 7:00 p.m. Saturday, May 8. Local sponsors of the event have compared it to a powwow. . . . The nuns will perform public versions of rituals that are deeply rooted in the spirituality and culture of their people. The North American Tour by 11 nuns. . . marks the first time a troupe of Tibetan nuns have performed sacred music, dance and theater in the West.

The tour is a fund raiser for the nuns, seeking to expand their facilities to accommodate the ever-larger numbers of refugees fleeing religious oppression in Tibet. The nuns' performances are also intended as an introduction to Tibetan culture. . . with a special emphasis on the role of women in Buddhist spirituality.

The unprecedented international prominence of these nuns is a byproduct of the more egalitarian society that is emerging in the Tibetan refugee communities of India and Nepal. In contrast to earlier more patriarchal eras, women are now allowed to take part in the philosophical debate, religious practice and ritualized dance formerly denied them.

The Khachoe Ghakyil nuns will perform masked dances and harmonic chants dramatizing various aspects of Tibetan spirituality. The "Practice of Chod," a ritual associated with an 11th century female saint named Machig Lapdron, symbolizes the death of the ego through the offering of ones own dead body to fearful demons. The Practice of Chod is accompanied by the music of drums and horns made of bone.

Adherents of traditional Indian religion invite us to partake of Tibetan Buddhism. It is significant that the performance is at "The Journey" and that their debut in the west is in alignment with traditional Indian religion and the women's feminist movement.

³⁷"Sacred Sounds," *Rapid City Journal*, May 2, 1999.

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³⁷"Sacred Sounds," *Rapid City Journal*, May 2, 1999.

White Settlement

The Verendry brothers, Francois and Louis Joseph, claimed the Black Hills for France, when they arrived January 1, 1743.³⁸ After this came explorers, fur traders and, as early as 1833, prospectors for gold. In 1803 the United States government bought this area from France as part of the Louisiana Purchase.

March 2, 1861 the Dakota Territory was established, consisting of what is now North and South Dakota. In 1868 the Treaty at Fort Laramie called for abandonment of all military posts in Indian country, and setting aside all country west of the Missouri River in Dakota, including the Black Hills, for the "absolute and undisturbed use and occupation of the Sioux Nation."³⁹ Any new agreement required the signature of three-fourths of the adult males.

On July 2, 1874, General George Custer led an expedition of 1,000 men, for reconnaissance to the Black Hills, supposedly to find a suitable site for a military post in case of Indian trouble.⁴⁰ They discovered gold near Custer. Four months later the first party of white prospectors called the "Gordon Party," illegally invaded French Creek. The Army soldiers shortly escorted them out.⁴¹

³⁸Ross P. Korsgaard, "A History of Rapid City, South Dakota, During Territorial Days," (Masters Thesis, University of SD, 1955), 1.

³⁹SD Bicentennial Commission, "Forward At Your Own Risk," in *Gold, Gals, Guns, and Guts*, 1976, 8.

⁴⁰Annie D. Tallent, *The Black Hills or Last Hunting Grounds of the Dakota* (Sioux Falls, SD: Brevet Press, 1974), 10.

⁴¹Dan Daly, "Gordon Stockade Might Be Rebuilt," *Rapid City Journal*, May 4 1990. 1.

In 1875 a major goldstrike occurred in Whitewood Creek near the present city of Deadwood in the Northern Hills. "It was here, among the dead wood of Whitewood Creek, that the destiny of the Black Hills was ultimately settled. Underfoot was the 'Mother Lode.'⁴² The gold rush was on!

Mining was dangerous and hard. John R. Brennan, one of the early miners, climbed out of the ditch and, throwing his shovel down, said he was through.⁴³ He was able to persuade a group of men that opportunity lay in the establishment of a city which would serve as an eastern entrance to the Black Hills.⁴⁴ They found just the place, which they surveyed with a tape line and compass. They christened it Rapid City -- named after the stream on whose banks it is located.

The city was established illegally in 1876. When asked by the United States Calvary to leave, the settlers refused. Brennan related, "The government. . . tried to starve us out, and the Indians tried to shoot us off the earth." Further struggles came in the spring of 1876. At what is now fifth and Rapid Streets, the small group of only twenty people built a fortress, where they spent the next few weeks.⁴⁵

⁴²SD Bicentennial Commission, 13.

⁴³Charles Nauman, "Rapid City -- A place, A People and A Perspective" in *Black Hills Hay Camp Images and Perspectives of Early Rapid City*, comp. David F. Strain (Rapid City, SD: Dakota West Books and Fenske Printing Inc., 1989), 3.

⁴⁴Korsgaard, 6.

⁴⁵Korsgaard, 9.

Samuel Scott recorded, "We were compelled to fight them at least twice a week all through the month of August, some of our people being wounded or killed nearly every day."⁴⁶

All had to do a stint at standing guard every night and do some fighting every day. Provisions were scarce, also ammunition. We were prevented from going out. . . Finally a small party arrived from the Missouri [River] with the welcome news that the government had withdrawn the troops and the blockade was lifted.⁴⁷

The Federal government attempted to persuade the Indians to give the Black Hills up, but to no avail. Following the breakdown of negotiations, the influx of miners into the Hills increased to well over 10,000 people. The government decided to use force, giving an ultimatum that all hostile Indian bands come to the Agencies by January 31, 1876 or the Army would drive them out.⁴⁸

In June, 1876 a sun dance was held in Montana. "Sitting Bull sacrificed, then stood all day staring at the sun before he fell; in his vision, he saw the blue-jacked soldiers falling backward into the Indian encampments. Inspired by this vision Crazy horse raided and defeated Crooks army and then destroyed General Custer's Army at the Little Big Horn."⁴⁹

⁴⁶Samuel Scott, "Record of a Pioneer" in *Annals of Early Rapid City, 1878-87*, S.D. WPA Workers Project, 39.

⁴⁷ Elsa Rowe, *Rapid City in Retrospect*, (Rapid City: Fenske Printing, 1989), 63.

⁴⁸J. Leonard Jennewein and Jane Boorman, ed., *Dakota Panorama*, for the Dakota Territory Centennial Commission, (Sioux Falls, SD: Midwest-Beach printing Co., 1961), 18

⁴⁹Peter Matthiessen, *In the Spirit of Crazy Horse* (New York: Viking Press, 1980), 11-12.

Custer's defeat swayed public opinion against the Sioux. One-third of the United States Army was now operating against them. Congress threatened to no longer issue supplies at the agencies. . . Under the threat of starvation, the agency chiefs gave in and signed the Black Hills Treaty of 1876. "The government did not in fact obtain the requisite number of signatures."⁵⁰

In 1890 the government asked for additional lands. Five separate reservations were established west of the Missouri River. The ceded land was opened to settlement slightly more than three months after creation of the State of South Dakota and the conclusion of the Territorial period.⁵¹

Thus during the summer and fall of 1890, large segments of the Sioux population were eagerly searching for some means by which they could escape from a situation that was daily becoming more and more difficult. The news of an Indian Messiah living somewhere in the country far to the west seemed to be a ready solution. . . With the coming of the Indian Messiah the white people would disappear from the earth, the buffalo and other wild game would return once more in abundance, and the Sioux would be happy again. The Sioux eagerly accepted these teachings, and added innovations of their own, such as the Ghost Shirts which supposedly possessed bullet-proof qualities. When at Wounded Knee on the morning of December 29, 1890, the Ghost Shirts proved to be no more than ordinary cloth, the Messiah Craze came to a tragic conclusion, with it ended the dream of the Sioux nation. And so, in 1889 and 1890, there began this two-fold transition, the citizens of Dakota moving from Territorial status to statehood while the Indians set out to exchange their traditional form of civilization for the ways of their white neighbors.⁵²

⁵⁰Avis Little Eagle, "Turnover of 'Taken Land Prompts LaFromboise Island Protest," *Indian Country Today*, May 3-10, 1999, 7.

⁵¹Jennewein and Boorman, 21.

⁵²*Ibid.*

Not all of the whites' ways were civilized. During the first three years of Deadwood's existence, there were 97 murders or suicides.⁵³ Interestingly the original name of the city was Devils Gulch. Horses were reported stolen in Rapid City, June of 1887. Three men found with the stolen horses were jailed. One, 19 years of age, supposedly was innocent. At night a lynch mob broke into the jail and dragged the prisoners up what is now called Dinosaur Hill. There they were hung with their toes touching the ground.⁵⁴ For years Rapid City was known as "strangler city." A gnarled tree still marks this historic spot.

Nationalism and the Church

The Black Hills was settled in an era of puritanical opportunism. In the words of a Yankton, South Dakota editor in 1875, "The American continent should be given over to the progress of enlightenment and the temporal advancement of those who are willing to make use of God's best gifts while they are on earth."⁵⁵ In the name of Christianity racism was propagated.

The Klu Klux Klan gathered July 4, 1925 in Belle Fourche for the annual Black Hills Roundup. Five-thousand Klansmen came from 43 states. The crowd

⁵³Helen Rezatto, *Mount Moriah, Kill a Man -- Start a Cemetery, The Story of Deadwood's Boot Hill* (Rapid City, SD: Fenwyn Press, 1989), 134.

⁵⁴Helen Rezatto, *Tales of the Black Hills*, (Rapid City, SD: Fenwyn Press, 1989), 104-106.

⁵⁵Korsgaard, 1.

was estimated at 40,000.⁵⁶ Gutzon Borglum, sculptor of Mount Rushmore was in the inner circle of the Klan.⁵⁷

In 1926 the pastor of the Methodist church in Rapid City supported the Klan, allowing them to meet in the church's basement. Because there were so few negroes around, much of their hatred was directed towards Catholics.⁵⁸ Italian Bill Napoli spoke of his father's cafe in Spearfish being burned to the ground in 1920 by the Klan. All that was left was a pile of ashes, an American flag, and a sign that said, 'Italian Nigger Go Home.'⁵⁹

Gutzon Borglum began carving America's majestic Shrine of Democracy on Mount Rushmore in 1927. The granite faces of Washington, Jefferson, Lincoln and Theodore Roosevelt brought worldwide publicity to the Black Hills.

" 'I would like the white man to know the red man has great heroes, too,'" wrote Lakota Chief Henry Standing Bear when in 1948 he invited Korzcak Ziolkowski to carve a huge monument to Crazy Horse.⁶⁰ Crazy Horse Memorial when completed, will be the largest sculptural work in the world -- 563 feet tall.⁶¹

⁵⁶1994 *Black Hills Roundup*, Special Edition, Belle Fourche, SD, 15.

⁵⁷Korsgaard, 1.

⁵⁸Frances Wagner, *The Heartbeat of Our Church 100 Years of Caring 1881-1981* (Rapid City, First United Methodist Church, 1981), 5.

⁵⁹Bill Harlan, "Italian-American War Vet Faced Racism," *Rapid City Journal*, August 21, 1995, B1.

⁶⁰Crazy Horse Memorial, "Crazy Horse," Crazy Horse, SD., a brochure.

⁶¹Bob Lee, 155.

During the violent summer of 1876 Henry Weston Smith, the first minister to the Black Hills, was murdered in Deadwood, a few weeks after Wild Bill Hickock was shot in a saloon.⁶² Smith died with his Bible in his hands.

"The first religious service was held in Rapid City by the Reverend J. W. Pickett in 1878, and in January 1879 the Congregational Church, augmented by Protestants of various religious sects, was organized."⁶³ The first services were held upstairs over a saloon with a strong emphasis on "temperance." Their zeal matched that of their pastor. "They had not come to the western settlement to bend to difficulties and quit when obstacles threatened."⁶⁴

"It was Pickett's view that the new western communities seeking Protestant churches would best realize their goal through the Congregational idea of gathering all Christians in one church."⁶⁵

Later, in 1879, the first Methodist church was organized with a strong emphasis on foreign missions. One of their first projects was to appropriate \$17,000 for mission work in China.⁶⁶ A number of early churches in the Black Hills were served by Methodist circuit riders who traveled from place to place

⁶²Rezatto, *Tales of the Black Hills*, 208.

⁶³Rowe, 23.

⁶⁴First Congregational Church, *Forward Through the Ages: 1879-1979 First Congregational United Church of Christ* (Rapid City: Nauman Printing, 1979), 3.

⁶⁵Ibid. 2.

⁶⁶Black Hills Journal, Nov., 1880, 1, quoted in *Calvary Baptist Church Long-Range Planning*, (Rapid City: Calvary Baptist Church, 1994), 32.

evangelizing and meeting the spiritual needs of the people. In 1882 a Methodist-Episcopal congregation built the first church in Custer.

By 1890 the Black Hills had 22 Catholic Churches.⁶⁷ Most mission work to the Indian people was carried on by Catholics and Episcopalians. Early attempts at reaching Indians often included culturalization of the converts. In some cases children were forcefully taken from parents and put into boarding schools.

Early churches were strong promoters of public education with schools and libraries. In 1885 the School of Mines and Technology was established in Rapid City to support the booming mining industry. That same year Black Hills Normal, now Black Hills State University, was opened in Spearfish.

In 1882 "The Black Hills Journal" publicly proclaimed that Rapid City, besides having the title of "The Gate City" will ere long deserve the title "The City of Churches."⁶⁸ Today there are over 80 Protestant and seven Catholic Churches in this city of 54,000 people.

Community Festivals

Annual festivals keep alive traditions of the past while often reinforcing spirits of antiquity. Hill City hosts an annual log splitting competition, Spearfish has a yearly festival in the park, Belle Fourche sponsors the annual "Black Hills Roundup," and pow wows are held each summer in Rapid City.

⁶⁷Bob Lee, *The Black Hills After Custer* (Virginia Beach: Donning Co. Publishers, 1997), 36.

⁶⁸*Calvary Baptist Long-Range Church Planning*, 40.

The establishment of Fort Meade, in 1878, gave birth to the city of Sturgis. The rebuilt Seventh Cavalry, who were involved in the massacre at Wounded Knee, camped there. Just outside the boundary of the soldier's camp, Grasshopper, Jim Fredericks invited gamblers, saloon keepers, and prostitutes from Deadwood to set up shacks on his land." 'The entertainment center' quickly become known as 'Scooptown' because of the ability of the shady characters there to 'scoop the pockets' of the soldiers.' "⁶⁹

Since 1937, Sturgis has sponsored "The Black Hills Classic" motorcycle rally. Up to three-hundred thousand motorcyclists come annually from all over the world to ride their bikes in the foothills of Bear Butte. A common name for their Harley Davidson motorcycles is "hog." Whereas in the early days the United States Cavalry from Fort Meade rode around these same foothills on horses, today's tourists ride their "hogs." An interesting phenomena is the mixture of the crowd. The rally is now billed as a family event.

Hundreds of Chinese immigrants came in the 1880's to work as laborers in the mines, giving Deadwood the second largest Chinese population of any area in the United States at the time. There was much anti-Chinese sentiment. "The Black Hills Journal of Rapid City, in a 1878 editorial wrote: 'The people of the Hills should. . . save their country and its hard-working miners from inevitable ruin by flinging these nasty beast on the other side of the Jordan.' "⁷⁰

⁶⁹Ibid. 44.

⁷⁰Black Hills Journal, 1878, quoted in *Tales of the Black Hills*, 102.

Deadwood relives the past by celebrating the Chinese New Year.

White tigers, lion dancers and Chinese fireworks will be part of the Chinese celebration here. . . A parade down historic Main Street begins at 1 p.m., followed by traditional fireworks and lion dancing at 2 p.m. Drums, cymbals, firecrackers and dancing, all are used to drive evil spirits from the area in keeping with Chinese tradition. It is 4696 on the calendar, the year of the Tiger. On hand will be. . . Bengal tigers from India.⁷¹

Custer celebrates General Custer's finding Gold in the Black Hills in 1874.

The saga is told in the Pageant of the Paha Sapa, an outdoor procession that involves hundreds of volunteers who dress as pioneers and symbols of nature, some riding horses colored to represent the "Great Spirit" and virtues, and then assembled in a living U.S. flag.

"Our Gold Discovery Days itself plays, I guess I wouldn't say as much to the tourists, as it does to the locals. . . It's a history of our own," said Carmen Keupp.

This years Pageant of Paha Sapa will feature. . . a return of coloring the gold, blue, green, and white horses. Painting of the steeds -- symbolizing the lure of gold, adventure, nature, danger and the Great Spirit. . .⁷²

There are over 500 ghost towns that are no longer around to celebrate their history. Rockerville, 11 miles south of Rapid City, had over 2,500 inhabitants in 1880.⁷³ Old maps of the Black Hills list hundreds of similar boom towns and mining camps that flourished -- then faded. Historians aren't even sure of the location of some communities.

⁷¹"Celebrate the Chinese New Year in the Hills, *Rapid City Journal*, Jan. 29, 1998, C1.

⁷²Pat Dobbs, "Custer Marks 75th Black Hills Discovery Days," *Rapid City Journal*, July 13, 1998, B1.

⁷³Rockerville and the Great Flume, a brochure, Rockerville Trading Post.

The Flood and Its Aftermath

June 9, 1972 was one of the most momentous and traumatic events in the Black Hills history since statehood. "Within six hours a torrential downpour deluged Rapid City, South Dakota with the annual rainfall --sixteen inches."⁷⁴ 238 lives were lost. Permanently destroyed were 770 homes and 5,000 automobiles. Damage estimates exceeded \$165 million.⁷⁵

Some 5,000 rescue workers including 2,000 National Guardsmen were quick to offer assistance. Area churches stepped in to help survivors with food, shelter, and housing. The Red Cross and other agencies gave massive relief. Federal emergency funds of over \$100 million were used to help rebuild. "The flood proved to be an economic boon to the region."⁷⁶

Some were miraculously spared; others were not. The head of the local Salvation Army perished attempting to rescue others.⁷⁷ The local Assemblies of God's pastor and wife, after losing three sons, wrote a stirring book, *Some Through the Flood, -- A Story of One Family's Loss, Survival and Recovery*. . . I interviewed an elderly lady who, the day of the flood, heard an audible voice say, 'There will be a flood today.' You must leave. She did and was spared.

⁷⁴Ronald and LaVonne Masters, *Some Through the Flood* (Rapid City, SD: Gerlin Printing Center, 1994), 1x.

⁷⁵Lee, 159.

⁷⁶Ibid. 161.

⁷⁷"Rapid Recovery," *Newsweek*, June 26, 1972, 32.

This disaster may well have been God's judgement. The story of David and the Gibeonites in II Samuel 21 may give understanding? Covenant breaking and shedding of innocent blood by Israel's forefathers caused them to have three years of famine. Could the Rapid City flood be related to the massacre at Wounded Knee and our forefathers breaking covenants with the Indians? Was this flood an atonement for the land, similar to the hanging of the seven sons of Saul? Scripture says, "After that, God answered prayer on behalf of the land."

God may have been appeased, but the wounds over Wounded Knee and the breaking of past covenants festered again. February 27, 1973 American Indian Movement, (AIM), activists took over Wounded Knee for 71 days, dramatizing the U.S. government's violation of the 1868 Fort Laramie Treaty, and alleged corruption in the BIA and local tribal government. Two activists were killed, nine others wounded and a federal marshal was paralyzed.⁷⁸

For years this action has been in the press, with law-suits being pressed back and forth. All this has helped contribute to a resurgence of traditional Indian religion, while bringing further bitterness and separation between whites and Indians. The Indian people themselves are divided over what happened.

AIM considers this a religious struggle. "AIM is first, a spiritual movement, a religious re-birth, and then the re-birth of dignity and pride in a people."⁷⁹

⁷⁸"Chronology of Standoff," *Rapid City Journal*, "Feb. 28, 1998, A11.

⁷⁹American Indian Movement, "AIM", document prepared for 25th Anniversary Conference/International Peoples Summit, Sep. 1-6, 1993.

Participation in a Sun Dance at Pine Ridge is a requirement to be a "bona fide" member of AIM.

In 1980, the Lakotas won a lawsuit over the illegal takeover of their land by the Agreement of 1877. The U.S. Supreme Court ruled they were entitled to \$102 million in compensation for the stolen territory. The Lakota have declined to accept the money, which continues to draw interest. Instead they seek legislation returning most of the federal lands in the Black Hills to them.⁸⁰

There has been legislation before Congress requesting that Wounded Knee be made into a National Park. Doing so could allow the wound to be a permanent memory. One of the stipulations included restoration of sites relating to the Ghost Dance.⁸¹ It was the Ghost Dance that precipitated the United States Calvary's presence at Wounded Knee, prior to the massacre.

New Age, Shamanism and Witchcraft

George Otis Jr., and Sentinel Ministries in promoting a North American Conference on Spiritual Mapping and Community Transformation in Winnipeg, Canada, advertised saying, "Discover why Rapid City, South Dakota is becoming one of the fastest growing New Age centers in the United States."⁸²

⁸⁰Lee, 162.

⁸¹U.S. Congress, *Wounded Knee*, 144th Congress, (Feb. 9, 1995) : File F-382.IS.

⁸²"Shadowlands and Battlefronts," North American Conference on Spiritual Mapping and Community Transformation, Winnipeg, Canada, Aug. 26-27, 1998, a brochure.

One of the drawing cards for New Age is the large number of crystal caves in the Black Hills. According to the National Geological Association over 90% of the worlds crystal caves are found in the Black Hills.⁸³ An airline employee at the airport recently found a large crystal in an abandoned backpack.

In the mid 1980's a group called the "Rainbow People" used to frequent the Black Hills to experience Harmonic Convergence. Harney Peak is seen by New Agers as one of the seven key places in the world for Harmonic Convergence, where nature is at peace with itself and the electric vibes of all the earth, people and animals harmonize together creating a type of utopia.

Near Deerfield Lake is a new age retreat center called "Borderlands." "The name comes from the Celtic tradition and refers to a place where the earth meets the sky, where one entity touches another. This is where the prairie meets the hills."⁸⁴ Borderlands Director Linda Kraemer is an Episcopalian priest.

A second more influential retreat center, with an international focus, is located on 320 acres near Sheridan Lake. Here is Baker Park, the office of Rapid City educator, businessman and author Dave Ellis. His book *Becoming A Master Student*, a college-survival textbook has sold 3 million copies, making his first company named, "College Survival," a success.⁸⁵

⁸³George Otis Jr., telephone interview, 5-25-99.

⁸⁴Heidi Bell, "Borderlands, A Spiritual Place Where the Prairie Meets the Hills," *Rapid City Journal*, July 13, 1998, B 1.

⁸⁵Mary Dufy, "You're Invited to a Wonderful Life, Creating Your Future," *Rapid City Journal*, Nov. 15, 1998, D 1.

In 1995 Ellis coauthored a textbook entitled *Human Being, A Manual for Happiness, Health, Love and Wealth*. Most of the material is practical common sense insight on how to live a happy life.

Another of his books is *Life Coaching: A New Career for Helping Professionals*. "This book is geared to social workers, counselors, ministers and other helping professionals who want to change careers. Ellis is so convinced of the value of life coaching that he pays for life coaches to work with the leaders of nonprofit organizations he supports through his Brande Foundation."⁸⁶

"The New Age Movement received its modern start in 1875 with the founding of the Theosophical Society by Helena Petrovna Blavatsky. A basic teaching of this organization was that all world religions had "common truths" that transcended potential differences."⁸⁷ The exception to this would be conservative Christianity that holds to Jesus as the only Way. The adhesive holding most New Age devotees together is their mystical experience.

Networking is a key to the movement. "According to New Age sources, the New Age Movement is a worldwide network, consisting of tens of thousands of cooperating organizations. Their primary goal behind their "unity-in-diversity" is the formation of a "New World Order."⁸⁸

⁸⁶Ibid., "Author Teaches Other People to Coach Lives."

⁸⁷Constance Cumbey, *The Hidden Dangers of the Rainbow, The New Age Movement and our Coming Age of Barbarism* (Lafayette, LA: Huntington House Inc., 1983), 44.

⁸⁸Ibid. 54.

Indian Biblical counselor from Oklahoma, Dox Tater, shares that many New Age concepts are being integrated with the Native American religion in an attempt at integrating the occult across the land.⁸⁹ These truths are especially promoted by Indian shamans.

A shaman works with Prairies Edge Trading Co., in Rapid City which provides extensive collections of Indian art, crafts and jewelry. In front of the store is a bronze statue symbolizing the plight of the American Indian, with his hands tied behind his back and his head hanging down.

The roots of New Age and shamanism both go back to some of the worlds earliest recorded traditions. "Mircea Eliade. . . concludes his classic study on archaic shamanism with the proposition that a culture's mythology (including epic themes, images, motifs and literary cliches) is derived largely from the journeys of historical shamans in the Otherworld. . . Hallucinogens are often important in the visionary process."⁹⁰

"Interest in Wicca Religion Grows," was a recent headline in the Rapid City Journal. "Wicca is an ancient earth based religion that predates Christianity. 'This is not new age,' said Lady Ker, 'this is old age. . . Lady Ker is now a witch defined as anyone who practice the ancient celtic religion of Wicca." There is growing interest amongst high school students for Satan worship. Some students have made official written pacts with the devil.

⁸⁹Dox Tater, "Ancient Pathways Seminar," (St. Louis: The Sentinel Group, April 23, 1999), a cassette.

⁹⁰Mircea Eliade, quoted in George Otis Jr., *The Twilight Labyrinth* (Grand Rapids: Baker Book House, 1997), 160.

Demographics

After the flood of 1972 it was time to rebuild. City parks and a golf course were built on the flood plain. Closer to the center of the city, the Rushmore Plaza Civic Center was built. It is the largest athletic and convention complex between Denver and Minneapolis⁹¹

The Journey a pioneer and Indian museum was built to the east of the civic center. To the west of the civic center Central High School was constructed. These structures were all erected in what was previously the city's "red light" district called "Coney Island." Incidents of teen age pregnancy are higher at Central High School than at Stephens High, located on the westside of the city.

Separating Rapid City between east and west is a hill called Skyline Drive. Towards the top, overlooking the city, is Dinosaur Hill with Hangman's Tree. Dinosaur Hill, with its imposing statues of dinosaurs, is known as a site for animal sacrifices and other rituals. On the nearby foothills is a Planned Parent- hood Clinic where, years ago, abortions were performed.

Skyline Drive separates the city east from west, symbolizing the separation between the peoples of east and west Rapid City. Most white collar middle and upper middle class whites live on the westside. On the eastside we find blue collar workers and most of the city's Indians, a number of them in Lakota Hills. The area where the east and west connect is called "the gap."

⁹¹Lee, 154.

In January, 1942 the U.S. War Department established what is now called Ellsworth Air Force Base. It was "The Show place for SAC" during the 1970's, with the B-52 bombers. In what was called "The Cold War" of the 1960s the Air Force placed Minuteman intercontinental ballistic missiles in underground silos throughout the area, as a deterrent to war with Russia. In acknowledgement of the Warsaw pact, in 1991, all minutemen missiles were removed.

Ellsworth continues to be a crucial part of U.S. defense systems. With over five thousand servicemen and their families, the base has made a major impact on the community, pumping millions of dollars into the economy. Periodically the Pentagon suggests closing Ellsworth in order to cut their budget.

The South Dakota Advisory Research Committee reported the base brought two profound changes in the community -- population growth and a change in ethnic origins of the population. From 1940 to 1960 Rapid City's population increased from 13,844 to 42,399,⁹⁸ with the black community becoming visible.

"Rapid City currently has a population of 62,000, up 33.3% above the 1980 census 46, 492. The current population increased 13.7% from the 1990 census of 54,523, an annual growth of 1.96%."⁹⁹ Since the historic flood, the population of the Black Hills has grown to about 150,000 people.¹⁰⁰

⁹⁸SD Advisory Committee To The United States Commission On Civil Rights, in *Calvary Baptist Church, Long Range Planning*, 95.

⁹⁹Rick Kahler, "Area Overview," Prudential Kahler Realtors, Rapid City.

¹⁰⁰Lee 160.

The 1990 census listed 4,852 Native Americans as living in Rapid City. This is the largest concentration of off-reservation Native Americans in the state. "German ancestry is the highest recognized ethnic heritage in the area, followed by Scandinavian and Irish descent."¹⁰¹ Over 300 foreign students are registered at the School of Mines and Technology and National University.

South Dakota is one of the poorest states in terms of annual income. "Despite being among the leaders in percentage of working mothers, dual-income families and two-job workers, South Dakota ranks 45th in personal income,¹⁰² and has the 51st ranking in accordance to workers wages.¹⁰³

Socioeconomically, Rapid City is quite diversified. Its economic sectors can be divided into five categories each contributing about twenty percent to the economy.¹⁰⁴ They are: Ellsworth Air Force Base, natural resources, agriculture and ranching, tourism, and a regional service center.

Rapid City serves as a regional service center for ranchers and smaller communities, within a radius up to two-hundred and fifty miles. In addition it

¹⁰¹ *Calvary Baptist Long-Range Planning*, 55.

¹⁰² "South Dakota Leaders at Odds on State's Economic Health," *Rapid City Journal*, Jan. 19, 1994, B1.

¹⁰³ "Democratic Rendition -- SD Democrats Say Worker Pay Missing From Miller Equation," *Rapid City Journal*, Jan. 12, 1994, D1.

¹⁰⁴ John D. Schmit, Rapid City Chamber of Commerce, in *Calvary Baptist Long-Range Planning*, 55.

attracts over 2.7 million tourists annually.¹⁰⁵ Rapid City Regional Hospital, with over 3,000 employees, is western South Dakota's major medical center. Recently Homestake Gold Mine, the largest open pit gold mine in the world began cutting back operations, laying off workers.

Governor George Mikkelson declared the 1990's as the Decade of Native American Reconciliation. Numerous reconciliation services have been held. Rapid City Indians are becoming a more integral part of the community, and running for public offices. Arthur LaCroix, who is Lakota mixed blood, was elected to two terms on the City Council followed by six two-year terms as mayor."¹⁰⁶

There is a growing sense of unity and oneness between area Protestant churches. The Rapid City Ministerial Fellowship meets monthly to share common concerns. A pastors prayer group meets weekly. There is an increasing sense of optimism among Christians, who await revival.

Summary

Shaped like a heart, the Black Hills is the geographical center of the nation, and the heart of traditional Northern Plains Indian folklore and religion. For centuries the Black Hills has played a prominent role in Indian worship.

American Indians in growing numbers are rediscovering the traditional religious practices and sacred sites of their ancestors. The U.S. Forest Service has mapped

¹⁰⁵KOTA evening news, May 21, 1999.

¹⁰⁶Lee, 162.

about 4,000 sacred sites in the Black Hills.

Ethnographers and Ethnohistorians glean information from the past regarding the traditions and beliefs of Indian people. This information is extremely helpful for spiritual mapping, allowing sacred sites to be pinpointed on a map.

Racism and violence have been a way of life in the Black Hills from its inception. Covenant breaking on the part of whites as well as illegal seizure of Indian lands continues to cause a rift between whites and Indians. The 1868 Fort Laramie Treaty gave the Black Hills to the Sioux Indians, but discovery of gold led to a new Treaty in 1877. This treaty paved the way for forceful seizure of the land from the Indians. Wounded Knee was the last major battle between Indians and whites.

Founded upon greed, South Dakota remains one of the poorest states in the nation in terms of annual income. Community religious festivals and other annual events continue to reinforce the power of spirits of the past.

The Black Hills is rapidly becoming a New Age Mecca. Most of the Crystal Caves in the United States are found in the Hills. Harney Peak is seen as one of the best places in the world for "harmonic convergence." A leading New Age Center is located near Sheridan Lake.

The flood of 1972 was a judgment of God and a marker point in history. It has also been a time of "new beginnings." Rapid City as a gateway to the Black Hills has a promising destiny to fulfill.

Chapter Four

THE CHURCH BEHIND THE SCENES

Times and Seasons

There are times and seasons (Eccles. 3:1-11). I had the privilege of being part of "The Jesus Movement" in the late 1960's and early 1970's. Because God was on the "move" things happened with little or no effort. At times I felt like a spectator watching God at work. People were hungry for spiritual things. Evangelism, healing, and deliverance were not that difficult. God's miraculous intervention was noticeable on every front.

Then I pastored a Lutheran congregation in southern California for nine years. The Jesus Movement was over. There was not that same hunger on the part of people for God. Miracles were infrequent. Some good things happened, but my family and I "got beat up" in the process. We experienced God, but so little of his glory or manifest presence. It was a different time, a different place, and a different story.

In 1987 I accepted a call as an Associate Pastor to Trinity Lutheran Church in Rapid City, South Dakota. I did so with the expectation of once again seeing and experiencing God's presence in even greater measure than before. My heart felt desire is for "revival." The timing for such a move is here. There is, however, a spiritual battle to be fought, a price to pay.

Spiritual Mapping of Trinity Lutheran

Several years ago, in the neighboring town of Spearfish, a guest speaker in a church stopped in the middle of his message and prophesied. He mentioned that God was going to bless a Lutheran Church in Rapid City. The description sounded like Trinity. My immediate response was, "God if you are going to bless us, bless us with your presence!" That is the ultimate blessing!

A primary goal of Senior Pastor LeRoy Flagstad, who retired from Trinity in 1996, was unity amongst staff and church. As the new Senior Pastor I am able to build upon that heritage. Two of the church's four pastors have ministered together for thirteen years, a third has been there for nine years, the youth pastor has been at Trinity for seven years. We pastors have covenanted to work together. Sometimes it is painful, but God blesses our unity.

Principles of spiritual mapping have been helpful in the discovery of our identity and destiny as a church. A study of our "roots" has been beneficial in identifying corporate strongholds to be broken.

Trinity, the mother of six other Lutheran congregations in the area, has been known as a "renegade" church. People have said, "There are several Lutheran Churches in Rapid, and then there is Trinity." One reason some have looked askance at Trinity is its strong stand on scripture as the infallible word of God. Another has been its willingness to "buck" the entire synod, if need be, on matters of principle. Lastly, Trinity's involvement in renewal of the Holy Spirit has caused some to question its faithfulness to Lutheran doctrine.

For sixty years Trinity's Sunday morning service has been broadcasted on the radio to the greater Black Hills area. Although it has been well received by the general public, some have wondered about a sacramental church proclaiming the need to be "born again" and filled with the Holy Spirit.

Missions have been important to Trinity. Most of its mission work has been done independently of the Evangelical Lutheran Church of America to which it belongs. In 1987 Trinity began its own mission work in Nigeria, in support of Nedu Nebo and family. Hundreds of thousands of dollars have gone into a work that has brought tens of thousands of people to the Lord. Trinity has also worked on the Pine Ridge Reservation and with the Crow Indians in Montana.

One of the marks of Trinity is its diversity. People of every age group are almost equally represented. The Church has two liturgical services. One, contemporary in style, leans towards what some would call "charismatic." The other is a traditional "spirit filled" service. Trinity's membership is a microcosm of the surrounding community. Evangelicals, charismatics, and traditional denominational members are living and working together, usually in harmony.

Over the years Trinity has developed strong identity, missions and vision statements, allowing it to operate out of a clear sense of vision and direction. The desire is for Jesus to be preeminent in all that is done. Trinity sees itself as family, a safe place for individuals to grow in the Lord where diversity is appreciated. The pastors recognize their role as equipping the saints.

Trinity Lutheran Church was established in 1914 by Norwegian immigrants concerned with survival in a tough frontier environment. Services were only in Norwegian in a city that was 28 years old at the time. The church has had strong Godly pastors who planted their roots deep, yet every senior pastor up until 1985 was asked by the congregation to leave, either directly or indirectly.

There was a strong spirit of control, with laity pitted against pastor. A strong political and religious spirit was evident. These three spirits control, politics and religion, unified together, kept the church under bondage. The political spirit manifested itself in groupings of people who spoke of "us and them." The religious spirit was evidenced by leadership being more interested in keeping order and doing things the same way as always than in following the voice of God. Traditionalism was strong.

Not until 1985, with the advent of Pastor LeRoy Flagstad was there a Biblical attempt at meeting control head-on. He refused to respond back in the same spirit as his adversaries. Change came slowly through prayer, meekness, humility and great patience.

When in 1994 Pastor Flagstad let it be known he would retire in two years, political and control spirits resurfaced behind the scenes. At Flagstad retirement the congregation chose to let the present staff continue, while the decision was being made concerning Senior Pastorship. A year intervened. The present staff worked closely together in a "team ministry," that had begun earlier under the leadership of Pastor Flagstad. Intercessors began to arise.

Spiritual mapping has given our intercessors necessary information for warfare prayers. Through discernment, studying our roots, and observation of our present circumstances we have identified and dealt with spiritual strongholds, whose authority has diminished.

April of 1997 a group gathered at Trinity to do warfare. Prayer was offered concerning spiritual strongholds discerned in the early foundational history of the church. Asking forgiveness of our forefathers we went back in our Lutheran roots to bitterness towards Catholicism, and the exclusiveness of the Norwegian's as an ethnic group. In addition to control, political and religious spirits an anti-Christ type spirit was identified. After asking the Lord to tear down these strongholds the enemy was commanded to leave.

Feeling confident that God had heard our prayers the group talked in terms of strategy. The story of Nehemiah was helpful. He refused to be distracted from his job of building the wall. The question was asked, "Are we going to keep chasing the enemy or should we prepare the wall?" It was decided that one hand be kept on the sword, while the other hand be used for building.

Spring of 1997 the congregation called me as Senior Pastor. Associate in Ministry Mike Bradley emerged as a leader bringing order and direction. He has been able to handle much of the administration, freeing me to equip leaders. An immediate task was to train intercessors. Pastor Jacobson has helped shepherd the flock and head up evangelism. Pastor Pequette has continued to develop youth ministry. The pastoral staff operates as "team."

There continues to be struggle and sometimes pain. We had a season of personal attack in our homes and family. Our relationships with one another have been deeply tested, but we persevere. That which keeps us going is the manifest presence of Jesus, which we experience personally, and in our corporate worship and life together as a church.

My first task as Senior Pastor was to call on individuals who had opposed my Senior Pastorship. By listening and assuring them of my love we were able to go through a difficult transition without significant membership loss.

Trinity's Pastors have a heart for the entire Black Hills region. Trinity's Council in 1992 stated, "As Trinity Lutheran is a "Lighthouse" congregation vitally concerned with the spiritual renewal of congregations, the Church Council urges and releases its staff members to foster and encourage renewal efforts themselves, and to equip and release lay members in this renewal ministry."¹

Bringing area pastors together in prayer and unity has been, a major goal. Rapid City had two ministerial associations, an evangelical group and another which was main-line denominational. Under the leadership of Pastor Flagstad of Trinity the two were reconciled, creating one ministerial alliance.

For the last ten years I have helped lead a prayer and support group for area pastors. In addition to weekly prayer, quarterly prayer retreats are scheduled. These retreats have encouraged pastors, and impacted the community at large.

¹Trinity Lutheran Church Council, "Minutes," (Rapid City:Trinity Lutheran, Sep. 8, 1992).

Prayerwalking and Strategic-Level Intercession

Recognizing our role as gatekeepers in the area, we, as area pastors do strategic-level intercession. January, 1996 twenty-some Black Hills area pastors gathered for a two day prayer summit on the theme "A Call To Repentance." In actions similar to Nehemiah, pastors humbly confessed their personal sins, the sins of their congregations and of the Christian body.

While on retreat the pastors received word that the South Dakota State Legislature was about to open the door to gay marriages. A proposal had gone through committee with the expectation of it being quickly passed by the state legislature. We pastors did spiritual warfare, refusing the passing of this bill. God miraculously intervened and kept it from being implemented.

In April 1995 I committed myself to spiritual mapping of the Black Hills. God confirmed this through an intercessor who, unaware of my interest in spiritual mapping, said, "I see you seriously studying a map of the area."

Later that summer Rapid City Regional Hospital announced it was making plans for abortion upon demand. Organization began on several fronts. Laity from the community demonstrated in front of the hospital. Area pastors gathered and prayed together. The President of Trinity and I marched around the hospital doing warfare prayers. The hospital rescinded its action.

Within days after marching around the hospital I was inside the hospital fighting in prayer to save the life of our 19 year old daughter who had suddenly come down with crones disease. She has since been miraculously healed.

The first Black Hills' "March For Jesus," was organized in Rapid City in 1992. This was a major breakthrough in terms of unity and prayer. Two-thousand-five-hundred Christians from all denominations gathered on the streets to praise King Jesus. The Christian Gathering of Indigenous Peoples joined the March for Jesus in 1998." Together they proclaimed Jesus as king over Rapid City.

In the summer of 1995 "prayer walking" began on a weekly basis in Rapid City. This was an eye-opener, helping fuel the fire for spiritual mapping. Initially the downtown area of Rapid City was concentrated on. All were surprised at the high number of occultic stores and other questionable places. Some patterns could be seen. There was a high concentration of good and bad in the down-town area. Seven mainline denominational churches were located in the center of the city, four of them on Kansas City Street. Nestled between the churches on Kansas City Street was the Masonic Lodge and the Odd Fellows, which have often been a focus in prayerwalking.

Saturday May 17, 1997 a "No More Walls" prayerwalk was held, (See Appendix 3, page [3]). It began with prayerwalking in the neighborhood of local churches, ending with an all city Prayer Rally. Prayerwalkers were encouraged to help map the city, (See Appendix 4, page [6]).

In the mid-1990s New Ager Dave Ellis headed up National College, with a New Age curriculum. Prayerwalkers on campus were pleased when the college closed their doors. Now it is National University, under new leadership.

Prior to the Louis Palau Evangelistic Crusade in Rapid City, May of 1998, the entire city was prayerwalked. A number of training events were held earlier.

The Rapid City Journal gave front page coverage, (See Appendix 5, page [10]).

"Operation Prayerwalk Every Neighborhood, (OPEN), plans to pray over every home in Rapid City at least once by the end of May and the conclusion of the Black Hills Area Louis Palau Crusade," says organizer Holly LeMay. "We can exercise authority over our neighborhoods -- sort of a neighborhood spiritual watch group." OPEN takes its mandate from scripture: "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3).

Working through Rapid City churches, OPEN has signed up more than 300 people who have committed to praying for their neighbors while walking their neighborhoods in prayer. Rev Randy VanOsdol pastor of Hope Christian Reformed Church and a prayer walker said, "When you're out walking, you can see things and situations that call out to be prayed for. The closer you get to something, the nearer you get to what they need in the way of prayers."

Typically a prayerwalk is a low-profile thing. Lemay defines it as "praying in the places where we expect God to bring forth his answers." It is simply praying for God's blessing, protection, peace and presence for homes and residences..²

A popular area for prayerwalking has been in and around the civic center.

In the spring of 1998 a Psychic Fair was prayed for before it started. Pre-publicity said, "At the fair, people will have an opportunity to meet with people who provide the following spiritual and holistic healing methods: massage therapy, chiropractic, herbalogy, astrology, tarot card reading, Kerilian photography, mediation, crystals for channeling energy and Reiki healing."³

²Mary Duffy, "Prayer Offered For Every Home," *Rapid City Journal*, May 3, 1998, A 1.

³"Psychic and Holistic Festival of Light," *Rapid City Journal*, March, 19, 1998, B3.

For over a year the Rapid City Journal has printed a weekly "Crime Watch," dividing the city into ten zones on a map. Crime statistics for the previous week are listed for each zone. This gives an excellent opportunity to document the affects of spiritual mapping in specific areas of the city.

Since the initiation of prayerwalking the entire city's crime rate has consistently dropped and the number of juvenile gang members has declined. "What authorities once cited as a hopeful sign, they now are calling a trend. . . Rapid City's crime statistics plunged for the fourth consecutive year."⁴

There were fewer crimes with gang ties and a leveling off of the number of people identifying with gangs. . . Although the number of hard-core gang members has remained steady at about 400 members in the city, officials believe that today there are fewer "associate" members -- kids who hang out with gang-bangers. Rough estimates place the number of "associates" in the city at 1,200.⁵

On site prayer at Rapid City Schools was initiated. August 26, 1998 a group of over thirty individuals prayed at one or more of the city's thirty-seven public and parochial schools. Their purpose was to pray prayers of blessings over our schools, its employees, and children in attendance (See Appendix 6, page [11]).

That same month a group of intercessors met at the Canyon Lake Senior Citizens Center in Rapid City. Their goal was to neutralize a seminar being held by the local Metropolitan Community Church entitled, "Homosexuality and the Bible." Enthusiastic prayers went up from those gathered on the parking lot.

⁴Hugh O'Gara, "Rapid City's Crime Rate in Major Drop," *Rapid City Journal*, March 22, 1999, A 1.

⁵Ibid. "Gang Power Shows Signs of Weakening," Feb. 20, 1999 A 1.

August, 1997 a team of individuals went to the city of Deadwood to prayer-walk. They broke up in teams of two to four people to quietly walk the streets praying, worshipping, and interceding for the city. The primary purpose was not to pull down strongholds, but to loose the spirit of the Lord -- loosing a spirit of generosity where there is greed, a spirit of submission where there is rebellion, praying for the opposite virtues to replace the existing ones.

Time was spent praying for the proposed Dunbar Resort Complex, a multi-million dollar complex that could radically affect gambling, bringing in gamblers internationally. Since that time of prayer the proposed building has been on hold. We also went up on a hill over-looking the city to pray at Mount Moriah Cemetery, which was planned and laid out by the Masons in the 1880s. Several weeks later a news item came from Deadwood, " 'Bad Vibes' Behind Seance Cancellation."

A Halloween seance planned at Mount Moriah Cemetery has been cancelled by the psychics who were hired to perform the ceremony and by city officials worried about vandalism. The psychics met at the cemetery Wednesday and "got bad vibes," said Deadwood Parks and Recreation Director Tim Losch.

The idea was to summon the spirits of Wild Bill Hickok and Calamity Jane, both of whom are buried at Mount Moriah. . . "The city gave the green light, but in the meantime, we decided it would not be appropriate to be in a cemetery trying to raise spirits," said Chris Haugo.⁶

Prayerwalkers in the summer of 1998 were sent in groups of three to four people to identifiable entrances of the city. Seven of these were highways, plus

⁶" 'Bad Vibes' Behind Seance Cancellation," *Rapid City Journal*, October 31, 1997, A 1.

the bus depot and airport. A suggested prayer at each site was, "Spirit of the Lord you are welcome here. Spirit of conviction of sin, righteousness and judgement come! Come, Lord Jesus with your presence and drive back the evil one!" Rather than praying against principalities and powers we asked God to displace them with his presence.

One of these entrances, highway 79 connects Rapid City with the Pine Ridge Reservation. It has the reputation of being a death trap, because of an unusual amount of car accidents and deaths.

Apolda, Germany, and Imaichi, Japan Rapid City's twin sisters, are the names to two other gateways that have been prayed over. Rev. Alistair P. Petrie, of Joshua Connection in Canada warns that "twining" can bring attack from territorial spirits.⁷ The sister relationships give an open door for territorial spirits to go from one city to the next.

In May of 1999 a group of seven area pastors went to "The Journey Museum" to do strategic-level intercession. Tibetan Buddhist nuns were scheduled here to debut in the West. Outside the Journey are a number of boulders and stones at strategic places. A semi-hidden path of stones connects some of these rocks. The rocks seemed to represent different spiritual forces being joined or interconnected. Each rock was anointed and stepped on. Any ties in the spirit world between the forces of evil on the walkway were broken.

⁷Rev. Alistair P. Petrie, "Conference on Spiritual Mapping," (Lynwood, WA: Sep., 1993).

The only news response came from a small newspaper clipping stating the meeting was so successful that they stayed over for another meeting on Sunday morning. No details were given. They had received front page pre-publicity.

Prayer Winds Network

One of the greatest needs of the church is always that of intercession. The last three years I have intentionally focused time in recruitment and training of intercessors. This has proved to be both fruitful and wise. Trinity now has a strong base of about twenty intercessors.

Need for coordination of prayer efforts became evident. Four area pastors -- Dennis Allender from Praise Fellowship in Spearfish; Truman Sproyles from First Baptist in Rapid City, Randy VanOsdol from Hope Christian Reformed in Rapid City; and I gathered with Holly LeMay of Rapid City early in 1997. The vision was, "To develop an intercessory prayer network consisting of pastors, and intercessors from every city in the Black Hills of South Dakota and Wyoming."

The stated purpose of "Prayer Winds Network" was, "To usher in revival throughout this region, to establish this area as a center of righteousness, to pull down the spiritual strongholds of darkness that are currently resisting the outpouring of the Lord, and to bring a spirit of repentance upon this region."

Our stated methodology was, "This revival will be brought about as pastors, prophets and intercessors make a personal commitment to intercede for the cities, churches and leaders of those cities and churches." For this to happen:

1. A network of churches and pastors must be formed that all may be informed of prayer needs and targets both locally and regionally.
2. Periodic intercession meetings must be planned and attended by all those who are committed to be a part of this network.
3. Mobile prayer teams should be formed to pray on site for cities, churches and pastors and for any special events or concerns.
4. An annual prayer conference should be held with the possibility of bringing in a speaker who could help us fulfill our purpose.

Prayer Winds is a key in helping disseminate information gleaned from spiritual mapping. It is also a primary source of information for spiritual mapping. As intercessors pray they see and hear things that confirm and give further direction to spiritual mapping. Prayer Winds Network has become the umbrella for March for Jesus and prayerwalking. Another prayer network involving Native Americans called "Eagle Prayer Network" recently merged with Prayer Winds Network.

Indigenous Gathering

In the summer of 1997 discussions began concerning a World Christian Gathering of Indigenous Peoples being held in Rapid City. Several factors were involved in choosing Rapid City as the site. Movies such as *Dancing With Wolves*, and numerous television shows have made the Great Plains Indian and particular the Lakota people the most well known of all Indian Tribes. The plight of the Indian through Wounded Knee still makes international press. Crazy Horse mountain in the Black Hills is a symbol of Indian power and spirit. Lastly, city pastors offered leaders of the gathering a warm welcome.

Local churches spent months in prayer, planning, publicity and raising finances prior to the gathering. The "Gathering" came on the heels of the Louis Palau Crusade in which over 140 Black Hills area churches participated. The two meetings back to back helped create greater openness in the community to the gospel and a new climate of unity amongst Christians. Those attending received a fresh appreciation for indigenous peoples and cultural diversity.

The Indigenous Gathering gave the Lakota people a new sense of dignity in terms of their identity and who there are in the Lord. A fresh spirit of evangelism was released among Native Americans. Rapid City Indian evangelist Bob Dudley was shocked to see the new hunger on the part of his people. Individuals previously resistant to the gospel sat up and took notice.

Battling The Second Gold Rush

The Gold Rush is on again. The first gold rush had a gambling spirit. Most of those looking for gold failed. Only a few struck it rich. The same spirit of greed driving the Gold Rush of 1875 is evident again, this time through open gambling. Two other spirits of early Deadwood that seem to be resurfacing in greater measure are sexual immorality and violence.

The 1987 South Dakota electorate amended the state constitution permitting state operated Lottery. In 1989 South Dakota pioneered the first state video lottery and introduced gambling in Deadwood and on the Indian Reservations.

Gambling fosters a host of other social problems affecting marriages and families. It also opens the door to other addictions such as alcohol, sex, drugs and violence. Much of the money behind Deadwood comes from Rapid City businessmen, some of whom, are using their influence attempting to liberalize laws in Rapid City that it might follow in Deadwood's footsteps.

During the 1940's and 1950's downtown Rapid City was known for its night life, with numerous bars, and night clubs selling alcohol. Citizenry began a determined effort to "clean up" the city. A City Council Ordinance was passed limiting the number of places selling alcohol to restaurants and food establishments, in two block strips between 6th and 7th streets.

A "Notice of Hearing For Use on Review" was established, allowing businesses and residences in the immediate area to give input on future liquor licenses. Older buildings were razed and new buildings such as Prairie States Life Insurance were constructed.

In recent months the Rapid City Council has been asked to reconsider the ordinance restricting the number of liquor licenses. Area pastors acting as spiritual gatekeepers, in prayer, are refusing this to happen. Concerned citizens are encouraging the city council to hold its ground.

Six sexually oriented businesses currently operate in Rapid City -- Video Blue (Bachelors Library), Lucky Lady Casino, and Heritage Book Store, are all located down town; Shotgun Willie's is on westside, Video Blue, and Lovey's Outer Limits are on the eastside of town.

The battle against sexually oriented businesses is being waged on two fronts -- intercession and legislation. A coalition of concerned citizens are meeting with the Rapid City Council members to encourage an ordinance regulating the time, place and practices of sexually oriented businesses. "This is particularly important to Rapid City, which has the distinction of having more sexually-oriented businesses than any other community in the state."⁸

Violence has been a concern in Rapid City since its inception. According to the Justice Department in 1992 Rapid City had the highest percentage of violence according to population of any city in the United States. An out growth of that has been a high number of teenage suicides.

In September, 1991 a student, armed with a gun, forced his way into the Algebra Class at Stephens High School in Rapid City. For over four hours students were held hostage. At least ten rounds of ammunition were fired, but miraculously no one was injured.

When word of the takeover reached us at the church we immediately prayed, binding a spirit of violence in Jesus name. In that same time frame a Christian boy in the class caught the offender off guard and was able to disarm him. Minutes after we prayed the phone rang at the church. A man screamed over the phone, "I am coming with a gun to kill the people of your church." This confirmed to us that violence was the ruling spirit.

⁸John H. Paulton, South Dakota Family Policy Council, letter to pastors, May 10, 1999.

Community Assessment Scale

George Otis Jr's, "Community Transformation Assessment Scale helps us see how far we have come towards spiritual transformation in Rapid City, (See Appendix 1, page [13]). He lists three primary stages. First is the establishment of a "Spiritual Beachhead;" secondly comes "Spiritual Breakthrough;" thirdly is city-wide "Spiritual Transformation." The following paragraphs give evidence that a spiritual beachhead has been established in Rapid City.

Manifest bondages are recognized. A partial list includes greed, poverty, violence, prejudice, immorality, addictions to alcohol, drugs and gambling, and denominationalism, not to be confused with denominations.

A strong group of intercessors has arisen in Rapid City who paid the price to get there. Many of them went through an initial backlash struggling personally against sickness and depression. Some of them have been greatly misunderstood and persecuted in their local churches. There have been powerful attacks against key leaders, but leadership has persevered. This has resulted in greater anointing upon their lives and reconciliation with adversaries.

A strong unity between area pastors has developed over the years. Pastors have humbled themselves before one another, and taken the initiative in meetings of reconciliation, especially between whites and Native Americans.

Preliminary spiritual mapping has shown "prevailing bondages." Full scale mapping shows "root bondages" connected with shedding of innocent blood, breaking of covenants with Native Americans and a strong Free Masonry.

Strategic neighborhood prayerwalking has occurred. The entire city has been prayerwalked. Marches for Jesus have been successful.

Stage two, "Spiritual Breakthrough," has begun. Numerous prayers have been answered. God continues to give divine strategies and plans for taking our city. Spiritual mapping is helpful in this process. Christians leaders continue to take bold actions in response to divine revelation. Numerous prophetic acts have taken place, such as praying at the headwaters for healing of our cities, and proclaiming the Kingdom of God at strategic high places.

Entire congregations have recently been attacked, resulting in intercession by other churches on behalf of those struggling. Two years ago when a key pastor was under attack, intercessors from throughout the Black Hills gathered at the pastor's church to pray for him and his congregation. He ended up resigning, but is still grateful for the ministry and support given to him at the time. This caused a renewal in efforts to pray for one another. Pastors are learning to share their burdens with one another, when struggles arise.

Large scale conversions have not yet occurred, nor has there been Church growth and systematic discipleship. There have been numerous prophetic words regarding soon coming revival. Intercessors are getting desperate, in a positive sense.

We await the third category "Spiritual Transformation" of the community.
God is on the move!

Civil War in the Church

"Arise, shine, for your light has come, and the glory of the Lord rises above you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you" (Is. 60:1-12).

God is rising upon his church with glory. Yet, these are also times of darkness and crisis. The word crisis in Chinese is made with two characters put together -- danger and opportunity. The opportunity lies before us to finish the "great commission" for world evangelism. The opportunity for unity within the Church is greater than ever before. As God pours out his glory souls are being saved and unity comes -- but not without a price.

We are in a battle between slavery and freedom. Within the Church are those resisting the move of God's Spirit. Some whom we fight reflect the lawlessness of our society, no longer believing in absolutes. There is another group caught up in legalism. They are the most dangerous enemy.

"Some of those who are most outwardly devoted to protecting the integrity of the Word are the greatest enemies of the truth today."⁹ The issue is law versus grace. The law leads to bondage and slavery. Grace leads to freedom. To be under the law is to serve God in our own wisdom and strength. To be under grace is to be led by the Spirit Gal. 5:18). "Where the Spirit of the Lord is there is freedom" (II Cor. 3:17).

⁹Rick Joyner, "The Control Spirit, Intolerance and Phariseeism," *The Morning Star Journal* 3, 1993: 6.

Those trusting in their own merits fall short, causing them to lash out at those under freedom and grace. "Self-righteous human zeal is sure to fail, and the fallout eventually produced by that failure is guilt and religious anger toward God and people."¹⁰

The movement of God's Spirit among Native Americans is in some cases dividing the church. It is exciting to see what God is doing amongst Native Americans, setting them free to use traditional instruments for dance and worship. There is, however, resistance on the part of other Christians. Indian leader Richard Twiss writes:

I believe what lies at the core of the spiritual warfare and controversies over traditional instruments, dance and music, is the resistance to the authentic New Testament freedom and expressions of worship. It is worship that leads to greater intimacy with God, true spiritual authority, holiness, and brings worshipers into the life-changing presence of the Lord. Pray for an impartation of biblical truth and spiritual anointing to help people understand, embrace, and enjoy the complete liberty to worship and the abundant life promised by Jesus. Pray too that people see through eyes of faith -- not the fear of man -- the new thing that the 'Spirit of God is doing amongst First Nations people around the world, and especially North America.¹¹

That same resistance to true worship is also found in the white Church. As God sets people free to worship him, those who are uninformed or don't really know God resist what is happening. Often they complain of emotionalism.

¹⁰Mike Bickle, *Passion For Jesus: Perfecting Extravagant Love for God* (Orlando: Creation House, 1993), 38.

¹¹Richard Twiss, "A Few Smoke Signals," internet, personal letter, 5-19-99.

As the intensity of worship increases so does the conflict.

The real test of reconciliation is to bless and forgive those who would hinder reconciliation, gently instructing them, in the hope that God will grant them repentance (II Tim. 2:25). Persecution is inevitable. At the same time we need to stand firm and know when to stand up and fight.

There are those who resist and will not change their ways. We need God's wisdom on how to respond to them. One of my prayers is, "God this is the time of harvest. You promised at the time of harvest to send your angels and pull out the tares. I give you permission" (Matt. 13:30, 39).

God is raising up fearless leaders in the Black Hills who are ready and willing to fight and die if need be die for the advancement of the Kingdom of God. These same men and women are gentle, loving and yet firm.

There are battles that must be fought. Civil war is inevitable. Leadership is no longer sitting back, but taking the offensive. God is granting greater grace and strength to stand, to forgive adversaries and to overcome the evil one.

Summary

There are times and seasons. We are in a season where the Spirit of God is moving in extraordinary ways. Our task is to learn to flow with and follow after him. We can expect resistance, especially from within the Church.

Trinity Lutheran Church is a light house Church in the community. Unity amongst leadership continues to be a key to God's blessing. Spiritual mapping

has given intercessors insight on how to pray for the Church.

Prayerwalking has been a tool for the Church in the Black Hills giving specific information needed for effective pray. This has fueled further prayer ministries, giving boldness to those in leadership. Since prayerwalking began crime has decreased in the city.

Prayer Winds Network has begun to coordinate prayer activities amongst area churches. Their stated purpose is to help usher in revival.

The recent Christian Gathering of Indigenous Peoples had a profound affect upon the Black Hills. It has opened the door for a move of God's Spirit among the Lakota people who can be Christians without giving up all their culture.

Gambling has paved the way for a second gold rush in the Black Hills. The spirit of greed seems to bring with it spirits of violence, sexual abuse and alcohol addiction. The Church is standing up to combat this through prayer and legislative action.

George Otis Jr's "Community Transformation Assessment Scale" shows that Rapid City and the Black Hills are in the second phase of "Spiritual Break-through." All that remains is for mass conversions to begin on a large scale, and for key leaders in the city to have an encounter with the Lord. We await the final stage "Spiritual Transformation" of the community.

Chapter Five

RECONCILIATION AND DESTINY

Reconciliation and destiny are intertwined. Our destiny is found in being reconciled with God. Scripture makes it clear that God's purpose is to bring the whole universe, except for fallen angels and unbelieving man, into full accord with Christ, with Jesus being the head (Eph. 1:10). Reconciliation is the process of this happening -- man and God being brought together again.

In the process of coming together God has nothing greater to give us than his Son Jesus. He is our destiny. He is our peace (Eph 2:14). "Now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him" (I Jn. 3:2).

The message of reconciliation is the proclamation of our destiny in Christ. God who reconciled us to himself in Christ has also given us the ministry of reconciliation. We are his ambassadors (II Cor. 5:19-20).

For years there has been a strong ecumenical movement within the Church, attempting to bring reconciliation between denominations through organizational structure and right doctrine. This ought not be confused with our being reconciled with and into Christ. Reconciliation in Christ, though sometimes hidden, is uniting individuals from diverse denominational backgrounds supernaturally through the Lordship of Jesus Christ.

We should be grateful for the many noble efforts at bringing reconciliation between races. Reconciliation can not, however, be legislated, nor can man bring it about. It is a matter of the heart, which only God and God's people can change. "Reconciliation ministries are primarily the responsibility of the living church because there is no substitute for the atonement for sin provided by Jesus."¹

The International Reconciliation Coalition lists four healing steps necessary for the restoration of relationships between nations or people groups. Confession comes first - - stating the truth and acknowledging our sin. This is followed by repentance -- coming with acts of love in contrast to previous ways. Then comes the actual reconciliation -- expressing and receiving forgiveness, and seeking to develop an intimate relationship with previous enemies. The final step is restitution: attempting to restore or repair that which has been damaged, destroyed or stolen. We personally and corporately seek for justice.²

Restitution seems to be the most difficult step. Often we as the church are only a remnant or minority in society with little outward authority to bring restitution. Some decisions are extremely difficult. Should the Native Americans be given back the Black Hills? These and other related issues need to be addressed by the Church.

¹John Dawson, "International Reconciliation Coalition," Ventura, CA: a brochure.

²Ibid.

Another difficult question is how many times ought we ask for forgiveness on the part of our ancestors? Normally we ask until we receive or until we sense our prayer has been answered. Usually the same principles for private prayer are valid for corporate prayers. We might compare it to praying for physical healing, where usually we don't stop with just one prayer.

Corporate sin and strongholds seem so overwhelming. Often we feel insignificant, thinking, "What can I do?" John Dawson, founder of The International Reconciliation Coalition, says that, individuals count.

During the great seasons of revival, the Christian community has always placed considerable emphasis upon open acknowledgment of sin and called for changed attitudes and just actions.

The path to reconciliation must begin with individual acts of confession. Paradoxically, the greatest wounds in human history, the greatest injustices, have not happened through the acts of some individual perpetrator; rather through the institutions, systems, philosophies, cultures, religions and governments of humankind. Because of this, we as individuals, are tempted to absolve ourselves of all individual responsibility.

However, unless somebody chooses to identify themselves with corporate entities, such as the nation of our citizenship, or the subculture of our ancestors, the act of honest confession will never take place. This leaves us in a world of injury and offense in which no corporate sin is ever acknowledged, reconciliation never begins and old hatreds deepen.

The followers of Jesus are to step into this impasse as agents of healing. Within our ranks are representatives of every category of humanity. Trembling in our heavenly Father's presence, we see clearly the sins of humankind and have no inclination to cover them up. Thus we are called to live out the Biblical practice of identificational repentance, a neglected truth that opens the floodgates of revival, and brings healing to the nation.³

³Ibid.

East -- West River Reconciliation

The need for reconciliation touches every fabric of society. Wherever there are conflicts and broken relationships, reconciliation is needed. A partial list of such conflicts would include : "Race to race, class to class, culture to culture, gender to gender, vocation to vocation, institution to institution, region to region, governed to government, religion to religion, denomination to denomination, enterprise to enterprise, ideology to ideology, nationality to nationality, generation to generation."⁴

A reconciliation service is being planned between East and West River South Dakotans in June of 1999. Many West River people feel closer kinship with Western North Dakota than Eastern South Dakota. Since the days of Dakota Territory there have existed broken relationships between East and West.

The Missouri River separates the two regions. "The two sides differ historically, genealogically, educationally, geologically, spiritually, recreationally, agriculturally, zoologically, economically, traditionally, socially, and in climate."⁵

Spiritual mappers collected the following information from archaeologists concerning the early founding of East and West River. East River was founded by an ancient people called "Cochise" who were of "Gulf"-- Mississippi in origin, around the year 700. Their gods came from Babylonian and Egypt.

⁴John Dawson, *Healing Our Land, City Coordinators Handbook*, (Ventura, CA: AD2000 and Beyond, 1996), 6.

⁵Chris Steinmeyer, Brookings, SD, letter to Margus Lambeth, May 11, 1999.

West River was founded by ancient people from the Northwest Corridor of United States and Canada who were part of the Blackfoot Confederacy. Their gods were Persian in background.⁶ Both East and West were territorial and did not cross the river.

We received warnings from intercessors when we meet for reconciliation not to "twin." According to Alistair Petrie, Joshua Connection in Canada:

Twinning is the intentional development of relationship-building that involves political, business, economic, and religious factors. It often involves a special alliance or allegiance or friendship. Twinning takes the full measure of the spiritual foundation and influence of one person/place/city/nation, and synthesizes it with the another.

Behind every covenant and union as explained in Scripture, there is always a spiritual issue at stake. This is why Yahweh was so particular over his people entering into covenants. . .

If an "allegiance" is sought and contracted, then the entire spiritual inheritance of one person/place can be immediately transferred to the other, since the Gate keepers have spiritual authority of releasing this (even if they do not know what they are doing).

We have seen people, churches, denominations, dioceses, communities, and cities literally change the way they perceive things spiritually shortly after such a twinning agreement is finalized. The spiritual realm is given right to transfer its allegiance as well.⁷

On the basis of information given there will be no "twinning" of regions.

We will, however, confess our sin one to another and pray together. Saturday, June 26 we will climb Harney Peak . This is right after "Solstice" when traditional Indian people normally gather at Harney Peak. June 27 we will have a reconciliation service, with Native Americans from the reservations joining us.

⁶Chris Steinmeyer, spiritual mapper, intercessor, Brookings, SD.

⁷Alistair Petrie, letter to Margus Lambeth, internet, 5-20-99.

Pine Ridge Reconciliation

In the Spring of 1996 the first organized attempt at reconciliation between whites and Native Americans was initiated on the Pine Ridge Reservation. Lakota leaders, including descendants of famous Indian chiefs were invited to a reconciliation service. The personal invitation sent out said, "Come once and for all to get the Lakota people healed."

A faulty foundation for gathering was laid. There were two serious misconceptions underlying the promise of healing. This would not be a quick fix. A single meeting would not be sufficient to break down walls of hostility, built over so many years. To effect true reconciliation long term relationships need to be built and restitution, when possible, needs to be made. Secondly, the invitation gave the impression that only the Lakota needed healing. Healing is for us all.

Two of the contacts in Pine Ridge who were in charge of setting up the ceremony ran into strong spiritual warfare resulting in quarreling between them. The financial resources promised suddenly dried up. A leadership team from the Black Hills went to Pine Ridge with the possible intent of canceling. However, differences were settled and finances were once again released.

A week-long series of meetings were planned, beginning with a crusade on the ceremonial dance grounds, where in the summer hundreds of people gather for the Sun Dance. Here the other tribes also gather, sometimes with whites from other states and nations represented. A prophetic word came that God would release the Lakota people with reconciliation to the nations.

Earlier that day the news media announced that a white buffalo calf had been born in Pine Ridge. It was given the name "All Nations." Both those in Lakota traditional religion and the Christians who were meeting saw this as a symbol of new beginnings.

Several of us had arrived in the forenoon the first day, only to find out that the meetings would not start until late afternoon. Our plans for later that evening had to be canceled. Attendance at the meeting was sparse. Principles of reconciliation were taught and contacts with key individuals were made. Although attendance at the first meetings were sparse, over a hundred people came out for the actual reconciliation ceremony, held inside, at another location.

Testimonies were given concerning atrocities that had taken place. A lady from California asked for forgiveness on behalf of the Catholic Church who had mistreated them. Several pastors from Rapid City asked for forgiveness for the sins of their ancestors. Each pastor addressed a particular tribal leader, giving him or her an Indian star quilt or blanket, signifying our love and friendship. As I gave my gift I asked for forgiveness for my sin of lukewarmness. I had ignored them, as if they did not exist.

After the ceremony, a number of Indian and white Christians went together to Wounded Knee cemetery, where the massacre had taken place. We asked each other for forgiveness and shared communion together. We took a sip of wine and poured the rest on the ground as an offering, asking that the blood of Jesus make atonement for the shedding of innocent blood.

Washing Feet and Serving

Reconciliation is expressing and receiving forgiveness, and pursuing intimate fellowship with previous enemies.⁸ Forgiveness of sins is never meant to be an end in itself. It's a doorway or opportunity for new relationships. Pursuing intimate fellowship is time-consuming and costly.

For several years at Trinity we have had an annual service of fellowship and reconciliation with Native Americans. Last fall we invited the entire congregation of First Nations Fellowship, pastored by George Nalley, to worship with us on Sunday morning. Pastor Jerry Yellowhawk stirred our hearts as he preached. Afterwards we enjoyed Indian tacos together in our fellowship hall.

In the last years I have had opportunity to befriend and know intimately two Indian pastors -- Frank Jandreau and Bob Dudley. In both cases our relationship developed as we reached out to one another in love. Frank was an Assembly of God pastor in Rapid City. God blessed us with an open relationship where he felt comfortable having me as a mentor. We prayed and shared together regularly until he and his family moved back to the reservation.

Bob Dudley is with the "Church Army," an evangelical movement within the Episcopal Church. He also asked if I would be a mentor for him. Mentoring is a two way street as we learn from each other. It is also an opportunity for me in humility to serve. Bob and Frank have enriched my life giving me a slight inkling of the plight and destiny of Native Americans.

⁸Dawson, brochure.

Several years ago a group of pastors went to the Rosebud Reservation. We stayed overnight in the church and school under the oversight of Rev. Marles Moore of Mission, South Dakota, an esteemed elder on the reservation. He most graciously took us to meet key leaders in the community. I do not see him often, but when I do there is a kinship. We are brothers in the Lord!

On several occasions at Trinity Lutheran we have publicly washed the feet of Indian leaders, giving us opportunity to ask forgiveness for our sins, and the sins of the Church. During the foot washings we prayed prayers of blessing, making positive declarations over the leaders and the people whom they pastor.

Footwashing is a form of warfare that loosens the strongholds of the enemy. Scripture says, "Through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms" (Eph. 3:10). Footwashing allowed us to publicly declare that we have wronged the Native Americans and that we no longer choose to be their "masters," but their servants.⁹ We recognized their status and dignity as a people of destiny.

"One of the most destructive forces to enter American culture was the pseudoreligious. . . false idea that the Indians were some kind of pagan 'Canaanites' whom God intended to displace in order to give an inheritance to 'Israelite' settlers from Christian Europe."¹⁰

⁹Holly Lemay, "Being Real About Reconciliation," a paper, Rapid City, SD.

¹⁰John Dawson, *Healing Americas Wounds*, (Ventura, CA: Regal Books, 1994), 177.

"These misnomers suggest that the Indians were a people without faith, rather than a deeply spiritual people with open hearts, ready to receive the truth of the gospel, had its presentation only been coupled with love rather than aggression."¹¹

God was with the Indian people before the first white settlers arrived. Although they did not know him as Lord and Savior, they were not without his presence and influence. Paul declares, "Since the creation of the world God's invisible qualities -- his eternal power and divine nature -- have been clearly seen (Rom. 1:20). God was there.

Scripture tells us "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out to him and find him" (Acts 17:26-27a). God's intention was that whites and Indians together be reconciled in him.

The Indians were the host people, placed here beforehand by God to welcome white settlers to America. God placed in Indian culture a revelation of himself, endowing them with specific gifts meant to complement white people's gifts. God purposed that the two races would be mutually dependent upon each other. It was he who arranged for the Indians to help feed the first Pilgrims. We have been in need of each other ever since.

¹¹Jennifer Parker, "Indian Givers, What Native Culture Brings to Christianity Can Enrich Us All," *Reconcilers*, Castle Rock, Co., (winter, 1997), 4.

Appreciation of Our Differences

Native Americans and whites have different worldviews. Lakota Pastor and Leader Richard Twiss relates, "A Native American world view sees life with God and the supernatural as something that surrounds them all the time. In fact there is probably nothing called non-religious. Native people did not develop a split-view of reality."¹² The Western mindset separates religion from life and finds little room for the supernatural intervention of God. The American worldview is shaped by early fathers of our nation who were Deists, believing that God created the world and then stepped aside to let it run by itself.

"Native Americans see themselves as part of the creation and more relationally oriented toward nature versus being superior to and over it."¹³ "The Europeans brought a wholly different attitude to the New World. To them land was property to be acquired and utilized in any way the owner saw fit."¹⁴ Native Americans have important insights into stewardship of creation. One of the big issues between the two races is that of land. To the Native the land is sacred, given by the Creator, to be cared for and loved.¹⁵

¹²Richard Leo Twiss, *The Turtle and the Snail, A Native American Perspective on Culture, Christ and the Kingdom*, (Vancouver, WA: Wiconi International, 1996), 40.

¹³Ibid. 43.

¹⁴James A. Maxwell, ed., *Americas Fascinating Indian Heritage, The First Americans: Their Custom, Art, History, and How They Lived* (Pleasantville, NY: Readers Digest: 1978), 7.

¹⁵Twiss, 42.

"To the Euro-American time is quantitative, but to the Native American it is qualitative."¹⁶ It is often frustrating for white people to get accustomed to "Indian time." Perhaps many of us are too ruled by our appointment books.

"In American culture we greatly admire the rugged individualist who overcomes great obstacles to "make it" on his or her own. In traditional Native culture there has always been a sublimation of individuality into corporateness. There is great emphasis on seeing ourselves as one of the people."¹⁷

"The Western world does not place a high premium on unity. Wherever individualism reigns supreme, community is easily sacrificed for personal preferences."¹⁸ Native Americans can help the Church understand what it means to be the "body of Christ."

Indian and white cultures each have their own strengths and weaknesses. No one worldview is perfect. It is God who has ordained that we learn from one another. Together we will better know him.

"Reconciliation with Native Americans is foundational. There is a hindrance to God's blessing on this nation as long as this wound remains unhealed. Without the embrace of the host people America will fall short of apprehending both their identity and destiny."¹⁹

¹⁶Ibid. 44.

¹⁷Ibid. 45.

¹⁸Duane H. Elmer, "Cross Cultural Conflict: Building Relationships for Effective Ministry," in *The Turtle and the Snail*, 46.

¹⁹Dawson, *Healing Americas Wounds*, 178.

There are difficulties in embracing another culture. Much in traditional Indian religion is not Biblical. The same is true in Western culture. Traditional Indian religion worshiped the stars. Zephaniah said, "I will cut off from this place every remnant of Baal, the name of the pagan and the idolatrous priests -- those who bow down on the roofs to worship the starry host" (Zep. 1:4-5).

We must beware of syncretism. In no way can we compromise the gospel message of Jesus Christ as Savior and Lord. The starting point is to lift up Jesus and to find in the Indian culture those places of common ground. We can also use traditional religion as a means for explaining the gospel.

Listen to this partial description of the Sun Dance.

Suspended from the fork of a sacred cottonwood pole is one of the chief dancers. The pole is perhaps 30 feet high and the warrior, who seeks a vision while giving thanks to the Great Spirit is suspended by lengths of sinews attached to skewers beneath his skin. He has been hanging for some time and is in great pain. . . Two other warriors are submitting to similar tortures only marginally less severe. Though their feet are on the ground, they too are attached to the pole in the same manner. . .

The Sun Dance draws to a close, ending when all the impaled dancers have ripped free of their skewers. Through their own sacrifices, their willingness to endure suffering as surrogates for the entire tribe, they have gained much honor among their people.²⁰

The chief dancer hangs on a cross, with the other two dancers tied to the cross. What an opportunity to explain Jesus' work on the cross. He hung there on our behalf. He's the one who should receive honor. Their very sacrifices show the need within them for someone to pay the price of sin.

²⁰*America's Fascinating Indian Heritage*, 191.

A Christian Biblical Worldview

If we are to effectively interact with other cultures and be reconciled with them in the Lord, it is essential that we develop a Christian Biblical worldview. The starting point is not what is wrong with them. We must first be able to recognize, evaluate, and deal with the sins of our own people group and rid ourselves of the enemy's strongholds in a Biblically prescribed manner. Then we will see clearly to remove the speck from our brothers eye (Mt. 7:5).

A Christian Biblical world view will help us understand God's purpose for nations and the meaning and goal of history. It has been said, "History is really his story," the story of Jesus at work in the midst of His creation.

"All of God's actions in history are what is meant by God's ministry."²¹ History is the on-going ministry of God. We await the completion, "When the times will have reached their fulfillment -- to bring all things in heaven and on earth together under one head, even Christ" (Eph. 1:10).

When all is finished the center of our focus and joy, for eternity, will be Jesus, whom God has exalted to the highest place. Eternity will be a continual revelation of his glory. "All history is moving toward one great goal, the white-hot worship of God and His Son among all the peoples of the earth."²² Every nation, tribe and tongue will praise him (Rev. 7:9).

²¹Ray S. Anderson, "A Theology for Ministry," in *A Casebook for Theological Reflection* (Pasadena, CA: Fuller Theological Seminary, 1994), 8.

²²John Piper, *Let The Nations Be Glad: The Supremacy of God in Missions* (Grand Rapids: Baker Books, 1993), 15.

A Biblical worldview recognizes Jesus Christ as King over all the nations of the earth.²³ It sees him, "Seated. . . far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come" (Eph. 1:21). "For the last 2,000 years, every nation on earth has ultimately been ruled by Him whether they ever acknowledge Him or not. . . Every nation whether they realize it or not, has been held accountable by God to live according to the standards of righteousness which he revealed through his son."²⁴

Those having a Biblical worldview are invited to help the Father complete his Son's inheritance. "Ask of me, and I will make the nations your inheritance, the ends of the earth your possession" (Ps. 2:8). That is the heart of the "Great Commission" (Matt. 28:19-20). When every ethnic group has had a chance to hear the Gospel of the Kingdom, then the Lord will return (Matt.24:14)!

Hindrances to Our Destiny

Scripture tells us, "The god of this world has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ" (II Cor. 4:4). The battle centers around the revelation of Jesus Christ. Paul says, "We demolish arguments and every pretension that sets itself up against the knowledge of Christ" (II Cor. 10:5).

²³Rudy and Marny Pohl, "A Matter of the Heart: Healing Canada's Wounds," (Nepean, ON, Canada: unpublished, 1997), 3 .

²⁴Ibid.

The enemy tries to keep Christians from knowing who Jesus is, and from following his footsteps. Jesus spoke of binding the strongman before plundering his house (Mt. 12:29). Spiritual mapping has been used to identify some of the enemy's strongholds in the Black Hills -- strongholds which separate us from Christ. All of these strongholds have a sin base which must first be dismantled.

Early one morning in 1989 I had a vision in which I saw a television newsman giving late-breaking news. He said, "There has been a shift in the principalities and powers assigned over parts of South Dakota, Wyoming and Montana." Then I saw large balloons floating in from the west, having crossed the Atlantic Ocean. One of them had the name "commander" on it. The newscaster went on to say, "The ruling spirit is now that of "disparagement."

Disparagement was a word not in my vocabulary. I discovered it means to put down, belittle, make fun of, to lower in esteem. "A synonym, "to depreciate," means to lessen in value as by implying it has less worth."²⁵

Confirmation regarding disparagement's role came shortly. Newsweek Magazine wrote an article suggesting that this area of the country not be regarded as a state but as "Outback," similar to the interior of Australia. Then to add insult to injury, the 1990 Rand McNally Photographic World Atlas intentionally left South Dakota out. "In each case a famous, urban-based publisher had

²⁵*Webster's New World Dictionary of the American Language, Second College Edition, "disparagement."*

written off a sizable stretch of rural America."²⁵

Since the battle of Wounded Knee, disparagement has been a major spirit bringing oppression to Indian people. In addition to being defeated by the whites, they were placed on reservations, on land that was considered worthless. Pine Ridge is located in what is called "The Bad Lands."

The stronghold of disparagement has strengthened its hold to include both whites and Native Americans. Disparagement reinforces a spirit of poverty. In terms of per capita income South Dakota ranks as one of the poorest states in the country. These statistics are not surprising considering the Black Hills was founded upon greed, which leads to poverty. At one time South Dakota bragged about being the richest state in the country. Scripture says, "A man's pride brings him low, but a man of lowly spirit gains honor" (Prov. 29:23).

Pride of the early settlers was manifested in an independent spirit that refused to leave the Black Hills, even when ordered to do so by the government. This same pride is a root behind discrimination, which together with fear causes races to look down on one another disparagingly.

Greed also opened the door to violence. In the early days of Rapid City people were killed almost daily. Violence among the Indians goes back prior to white settlement. The Sioux Nations also took the Black Hills by force, shedding innocent blood in the process.

²⁶Richard J. Margolis, "How the West Was Lost," *New Leader*, Nov. 27, 1989, 13.

All of the sins that scripture says pollute the land are found in the Black Hills. There was "covenant breaking" with the Indians, which is how the United States Government acquired the Black Hills. No single place exemplifies the "shedding of innocent blood" more than Wounded Knee. There is also "idol worship," with high places scattered throughout the Black Hills. Lastly is "fornication," which has a heavy foothold -- especially in Rapid City.

What can we do? We can ask for forgiveness. It is useless and perhaps even dangerous to do spiritual warfare if we harbor the same sins. Even if we have not committed these sins, we have a nature that could easily cause us to do the same thing. We can ask for forgiveness of the sins of our forefathers, praying for God to displace these spirits with his presence. The goal is the restoration of God's glory.

Strategic-level-intercession needs to be done. Usually it is best to do this in a corporate setting. There is great power in strategic-level-intercession, if it is done by those in authority as gatekeepers. This would include pastors, government leaders, business and military leaders, direct-line relatives of those involved in the transgression, and intercessors.

Satan attempts to hinder God's plan. The fact that disparagement is a ruling spirit tells us that God's intention is to elevate and lift up the Black Hills, especially those who dwell there. Overcoming disparagement will release an extra measure of God's grace, which is given to the humble (I Pet. 5:5). God promises to lift up the downtrodden.

God's Destiny for the Black Hills

Traditional Native Americans see the Black Hills as a sanctuary, a place set apart where Almighty God in a special way has taken up residence. They call it "the center of all that is." I believe that God planted the destiny of the Black Hills in their heart, but without a deeper understanding of God Almighty and his ways, the vision has been blurred and polluted for a season.

The first white settlers bragged about the Black Hills the of the Black Hills. During the 20th century there have been numerous attempts to fulfill that destiny. In 1922 the Chamber of Commerce, officially invited the Vatican to move to Rapid City.²⁷ The Chamber listed many reasons why the Vatican should move, but its offer was turned down.

In 1945 the Black Hills was considered as a site for the headquarters of the United Nations. Greece became the first nation to endorse the Black Hills site, located near Caster, but no other nations followed. Architect Levine Berg's blue-prints and drawings show spiral avenues, some 170 feet wide, lined with embassies of all nations, ending in a 30 story capitol building.²⁸

National shrines for the United States and Native Americans are both located in the Black Hills. Mount Rushmore and Crazy Horse Mountain are two of the

²⁷Run For the Black Hills, *Life*, April 24, 1950, 40, in *Calvary Baptist Church Long Range Planning*, 1994.

²⁸John Hafnor, *Black Hills Believables* (Fort Collins, CO: Lone Pine Productions, 1983), 82, 84.

drawing cards for 2.7 million visitors who come each year as tourists to the Black Hills. Another tourist attraction is the world-famous Black Hills Passion Play in Spearfish, which was built in 1939, boasting the world's largest outdoor stage. Each summer they faithfully reconstruct the last days of Christ.²⁹

One can not separate the destiny of the Black Hills from what God is doing with Native Americans. They are being groomed as evangelists to the world. There have been numerous prophetic words from various intercessors throughout the United States regarding Native American people leading the way for revival in the United States. As the host people of this land, God wants to touch them first. Then he will let it spread to the rest of America and the world.

The Lord has given Native Americans an open door to the world. During the "Cold War" with Russia the United States emphasized the lack of human rights in Communist Countries. In retaliation, Communist Block Nations pointed to the plight of the American Indian. Because of this a Native American can easily fill a stadium in nations of the former Russian Republic as well as in most third world countries. The Native Americans also have an open door to speak to the aboriginal peoples of the world, who share with them a common identity. The white race can support them in this calling.

The early history of Rapid City gives insight regarding its destiny. In the early days it was called "Hay Camp." Since its inception it has been a hub and

²⁹Bob Lee, *The Black Hills After Custer* (Virginia Beach, Virginia: 1997), 122-123.

place of refueling for those traveling onwards. "Rapid City, with its water and hay, was often known as the Gateway to the Black Hills. It provided a haven for the migrating gold seekers as well as the freighters. Rapid City offered a place to lay over temporarily for the caravans of humanity to water and rest."³⁰ Rapid City is a place of "service and supply" for those whom God sends.

Hot Springs, resting in the Southern Black Hills, has a fascinating history that points to a destiny of healing and peacemaking. Legend speaks of a pre-Columbian Native woman who for weeks had been tormented by pain in her legs. The hot mineral waters of this area gave her immediate relief.³¹ Since then it has been known as a place of healing. Prior to World War II the government created a State Veterans Home and a tuberculosis sanitarium in Custer.

Both the Cheyenne and the Sioux claimed rights to the hot springs and a battle was fought on the site of what later became Battle Mountain Sanitarium. A peace conference was called. "They declared the springs under a perpetual flag of truce, and all territory within a certain radius neutral ground wherein no man should unsheathe a knife or pull an arrow from a quiver."³²

The attempt to build a United Nations Center at Custer failed. The goal for

³⁰James LaPointe, *Legends of the Lakota* (San Francisco: The Indian Historian Press, 1976), 88.

³¹Badger Clark, *When Hot Springs Was a Pup* (Hermosa, SD: Lame Johnny Press, 1983), 9.

³²*Ibid.* 14.

nearby Crazy Horse to be a center for the Indian Nations continues. Sculptor Korczak Ziokowski's plan is for the carving to be the focal point of a vast educational and cultural center, including a University and Medical Training Center for the North American Indian and an Indian Museum of North America.³³ This is to be built like a city surrounding the carving. Custer is also a gateway to the Black Hills. It was in Custer that the gold rush actually began. May God once again use Custer as a catalyst for revival.

Prophetic Words

There have been numerous prophetic words concerning the City of Spearfish. One such word is that revival will begin at Spearfish and from there flow into the rest of the Black Hills.

A prophetic word was given to a group of believers from Pierre, South Dakota on their way to Pensacola, Florida.

South Dakota. . . God is making that place like a furnace. You think that there is fire in Brownsville, there will be more fire in Dakota. The mouth of the Missouri will be flooded with the awesome glory of God. You thought in the natural there were floods, but what is coming is beyond man's holding power. -- I see men big in stature, I see men strong, not only in the physical, but in the spirit. I see men that will defy the devil. . . I see simple folk, people that have not known the polish of this world, suddenly rise up on the wings of eagles. And this will be the sign; In your land you will see hundreds of eagles fly, at times thousands hovering above the earth, it shall be a sign that the visitation of God is about to strike.

³³Crazy Horse, a brochure, Crazy Horse Memorial, Crazy Horse, SD.

A word over Rapid City on October 26, 1998 was, "You are rightly named Star of the West. You will be a light in the darkness and a beacon to many. Men and women will be drawn to your light. They will come from great distances, because the source of your light will be My presence."

Chuck Pierce from the World Prayer Center prophesied 11-15 - 97. " I am coming with my wind and I am going to blow and I say you will hear the Body coming together and this Body will have a strong voice. It will affect Montana, North and South Dakota, Wyoming, Tennessee and Virginia. How I move here will be extended like an arrow even out to the coast."

Twenty-four Hour Prayer and Praise

God is restoring age old foundations. One of these is twenty-four hour daily prayer and praise. This is what James referred to as the "restoration of the tabernacle of David." "After this I will return and rebuild David's fallen tent. It's ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name" (Acts 15:16-17).

We read of David, "He appointed some of the Levites to minister before the ark of the Lord, to make petition, to give thanks and to praise the Lord, the God of Israel" (I Chronicles 16:4). They did so in shifts twenty-four hours a day, ministering in the Holy of Holies, before the Lord's presence.

David's Tabernacle is a picture of the Church having continual access to God's presence. This differs from Moses' Tabernacle and the temples built by

the Israelites, where the priest entered the Holy of Holies only once a year.

The 18th century Moravians understood twenty-four hour prayer and praise as necessary to finishing the task of world evangelism (Acts 15:17). "In 1727 the Holy Spirit came upon them showing them to start praying and worshipping 24 hours a day."³⁴ A key scripture was, "The fire must be kept burning on the altar continuously; it must not go out (Lev. 6:13). This 24-hour watch continued for 120 years, giving birth to the modern missionary movement.

Twenty-four hour prayer took place in Rapid City during the World Christian Indigenous Gathering September of 1998. The evening portion 8:00 PM to 8:00 AM was held at Trinity Lutheran. The first evening the intercessors were interrupted by three Brazilians who came in off the street to see what was going on. They received personal prayer. This was seen as confirmation of around-the-clock prayer, which God will use to touch the nations of the world.

Prayer and Praise Center

Coupled with around-the-clock prayer and praise is a vision for a retreat center in the Black Hills, staffed by a multi-ethnic group of people, preferably from all nations of the world. Cultural diversity is God's gift of his own multi-faceted nature to diverse ethnic groups. Each group could give expression of their worship with traditional instruments, dance and music.

³⁴Tom Hess, *The Watchman, Being Prepared and Preparing the Way for the Messiah* (Charlotte, NC: MorningStar Publications, 1998), 110.

Individuals would be assigned shifts of prayer and praise, much like King David did in Jerusalem. The center would train people in prayer, praise, spiritual mapping and strategic-level intercession. A core group of seasoned strategic-level intercessors could be available as a "swat team" to meet emergency prayer needs through on site visitation.

The Prayer and Praise Center would be linked to the World Prayer Center's data bank in Colorado Springs. This would allow intercessors to receive up-to-date prayer information from around the world, and in turn to relay their own prayer requests. Individuals could come on "prayer retreats" where specific information would be given to them for prayer.

Apostolic Networking

It was the view of Joseph Pickett, first pastor to Rapid city in 1879, that the new western communities seeking Protestant churches would best realize their goal through the gathering of all Christians in one Church.³⁵ Some of the pastors in the Black Hills who regularly gather for prayer are believing God for a geographical Church in the Black Hills. Just as the New Testament spoke of the "Church of Galatia," so too we speak of the "Church of the Black Hills."

God is once again bringing his Church back together. "The greatest change in the way of doing church since the Protestant Reformation is taking place before

³⁵First Congregational Church, *Forward Through the Ages: 1879-1979 First Congregational United Church of Christ* (Rapid City, SD: Nauman Printing Co., 1979), 5-6.

our very eyes."³⁶ This change is called the "New Apostolic Reformation." Especially in the last decade loosely-structured Apostolic networks are emerging. "In virtually every region of the world these Apostolic Churches constitute the fastest growing segment of Christianity."

C. Peter Wagner speaks specifically of "Extrad denominational Networks."

These groupings of churches are forming on a territorial basis, particularly in cities. Some are identifying the 'anchor churches' of a city and developing ways and means for the pastors of those churches to network together for the benefit of the whole city. In many cases the personal relationships, the mutual accountability and the camaraderie among pastors of a city across denominational lines far surpasses their loyalty to fellow pastors of their own denominations who live in different locations. . . Some of them remain in denominations, but they have divorced their churches and ministries from any significant programs, unless a certain program appeals to them.³⁷

An extrad denominational network has begun in the Black Hills built upon friendship and trust of one another. Those involved respect and appreciate each others differences. They look to one another for prayer and encouragement, especially in times of difficulty. Denominations are sometimes compared to the Tribes of Ancient Israel. The emphasis is upon being Christian first and then loyal to ones denomination.

The New Apostolic Network stresses the need for the five-fold ministries of the Church -- apostles, prophets, evangelists, pastors and teachers. All of these

³⁶C. Peter Wagner, *Churchquake, How the Apostolic Reformation is Shaking Up the Church as We Know It* (Ventura, CA: Regal Books, 1999), 4.

³⁷Ibid. 31.

ministries are needed for the equipping of the saints for ministry (Eph. 4:11-12). Smaller congregations especially are networking together with leaders of other churches who operate in these ministry gifts.

What will the Church of future look like in the Black Hills? God only knows. As we keep our focus upon him we will hear his call and do his bidding. More important than the outward form of the Church is that it has the anointing and character of Jesus. That is where we are heading, "Attaining to the whole measure of the fullness of Christ (Eph. 4:13b).

Summary

Our ultimate destiny is to be reconciled with Christ. This is the "Good News" that we live and proclaim. Reconciliation is expressing and receiving forgiveness, and seeking to develop an intimate relationship with previous enemies.

Acts of reconciliation are important. Footwashing is a declaration that we are no longer masters but servants of the Native Americans.

Whites and Native Americans are to bless each other with their differences. Without the Native Americans its host people, America will fall short of its identity and destiny.

In reconciliation we must beware of syncretism. Both cultures should only embrace that which has a Biblical worldview. A Christian Biblical worldview helps us understand God's purpose for the nations and the meaning and goal of history. Worship of Jesus will be our center of focus and joy for eternity.

We need God's wisdom. In planning a reconciliation service between East and West River we discovered our foundational roots were different. Because of the danger of transfer of territorial spirits we were warned not to "twin."

The enemy would hinder us from coming into our destiny. The spiritual strongman over our area is "disparagement." Originally this spirit was over the Indians: now it embraces both races. Because God desires to exalt us, disparagement attempts to tear us down.

Other important strongholds to cast down are greed that leads to poverty and violence, and pride that opens the door for an independent spirit. Shedding of innocent blood, covenant breaking, idol worship, and fornication have created root bondages and defiled the land. The Masonic Lodge has opened the door for an anti-Christ type spirit.

God has set the stage for Native Americans to evangelize the world, and for the world to come to the Black Hills. There have been numerous attempts in the flesh to bring the world to Rapid City, but Rapid City's destiny is to be a place of service and supply for those whom God sends out into the world.

Twenty-four hour prayer and praise is necessary for fulfilling the task of world evangelism. God has given a vision for a twenty-four hour prayer and praise center, linking the Black Hills with the World Prayer Center in Colorado Springs. Pastors have been given a vision for a geographical church in the Black Hills. Apostolic networking among them is moving in this direction. Our destiny is to come into the full measure of the fullness of Christ (Eph. 4:13b).

Chapter Six

THE TASK BEFORE US

Setting Goals and Objectives

Our immediate target area for spiritual mapping is the Black Hills region. The area can be broken down into three sectors: Northern Hills, Central Hills and Southern Hills. A further breakdown would include each representative community in the Black Hills. Another step would be to identify individual neighborhoods, especially in larger cities such as Rapid City, Spearfish, and Hot Springs. Finally the location of specific churches can be mapped out.

Spiritual mapping takes many different forms, depending upon what is being mapped, who is doing the mapping, and the goals and objectives of the mapper. Mapping may be highly organized and detailed, or loosely organized and broad in scope. Mapping a geographical region is not the same as mapping a local neighborhood or one's church body. A group of spiritual mappers has a different set of dynamics than an individual working alone. What is to be done with the final body of gathered information will also determine the mapping process. Who needs the information and why?

The ultimate purpose for spiritual mapping is that Jesus be glorified and the Kingdom of God be advanced in the Black Hills. The highest goal is not to expose the enemy, but that Jesus Christ be lifted up and glorified.

When we speak of Jesus being glorified we are referring to the revelation of God's manifest presence -- more of him. That is what revival is all about. When God makes himself "known," people get saved. When people see him for who he is, they repent and turn from their sins. Salvation of the lost is a wonderful and necessary by-product of glorifying Jesus.

The starting point of spiritual mapping is to know where you are going and who is going with you. Hearing from God is crucial. Which area should be mapped? What is God's intention for this area? Satan's goal is to hinder the plans of God and the revelation of Jesus' glory. "The god of this age has blinded unbelievers, so that they cannot see the . . . glory of Christ (II Cor. 4:4).

Spiritual mapping is a form of warfare. In war people get wounded and killed, especially if they don't know what they are doing. Spiritual mapping attempts to uncover what is really going on underneath the natural or visible world. There may well be snakes underneath the rocks who don't want to be uncovered. For that reason it is well not to work alone. Spiritual mapping takes teamwork.

"Two are better than one, because they have a good return for their work, if one falls down his friend can help him up" (Eccles. 4:9-10a). "Two having a good return for their work," refers to synergism. Together we have greater effect than the sum of our individual efforts. That is the beauty of the body of Christ. "Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken" (Eccles. 4:12).

George Otis, Jr., in his *Spiritual Mapping Field Guide*, suggests recruitment of three specific teams of people. One group would do historical research. Another would spy out the present condition of the land as did Joshua's spies of old. The third team would intercede and pray seeking God's revelation.

These three strands, rightly-woven together, have great strength and will confirm each others work. Information gathered through just one of these teams is questionable. But If two groups confirm something, it is likely to be true. If all three, history, and present conditions are further confirmed by intercessors, we have information that can safely be passed on.

Dividing Up the Task

Archival Unit

Whether we like it or not, we are all linked to previous generations. Each generation builds upon the infrastructure and labor of previous generations. God called the prophet Jeremiah, saying, "I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant" (Jer. 1:10). In order to build we often must first tear down the old. Wisdom and discernment are needed for tearing down, building, and planting.

Spiritual mapping can provide invaluable information to those whose responsibility it is to tear down and build. Mappers can help discover what God has been doing and where the enemy has hindered God's work. The archival group does research using books, journals, maps and personal interviews.

George Otis, Jr. describes those called to the archival unit:

The best participants in this unit are detail oriented people. Precision oriented tasks thrill them. . . Given their penchant for accuracy, they nearly always view patience as a virtue. In addition to their diligence, however they are also resourceful. . . They also have excellent memories, good analytical faculties, and are generally computer literate.¹

Mobile Unit

What is God doing, and what is the current status of the Church in the community? Where is the Church, in terms of spiritual breakthrough? What hindrances to the kingdom of God are coming forth? What outward evidences do we see of the enemy at work in our midst?

Individuals in the mobile unit are "spiritual spies" who are able to gather current information on what is really going on in the community. "They like extracting information via their social skills. They are generally articulate, (which is useful in arranging and conducting interviews), keen observers and wise judges of character."² Good listening skills are a key to their effectiveness.

Intercessory Unit

The archival unit is bent on hearing from the past. The mobile unit listens to what people and circumstances are saying, while intercessors strive to get a word from God. Intercessors learn to hear God's "still small voice."

¹George Otis Jr., *Spiritual Mapping Field Guide, North American Edition* (Lynnwood, WA: The Sentinel Group, 1993), 22.

²Ibid.

"Recognizing the potential for error in their subjective world, intercessory unit people stress the importance of balance -- and practice it by spending quality time in God's word and with his saints. They will, at times, give the other two units insight on what kind of information to look for. They are often the first of the three units to perceive important cautions and patterns.³ Intercessors provide prayer covering for all those involved in spiritual mapping.

Qualifications of a Spiritual Mapper

For success in the world, giftedness means everything. But in the Kingdom of God, character is of greatest importance. No amount of giftedness, status or success can replace the importance of one's "character." A necessary quality for spiritual mappers is that they be team players. Individual stars may be of value on a track team, but spiritual mapping needs team players. Perhaps the most important quality is servanthood. Jesus said, "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave" (Mt. 20:26-27). "The word serve or servant is mentioned 1,452 times in the Bible. This was the attitude of Jesus and his clearest picture of leadership."⁴

Spiritual mappers need to see things as they really are. Wisdom, discernment and the fear of God are crucial. Isaiah spoke of Jesus:

³Ibid. 23.

⁴Ron Boehme, *Leadership for the 21st Century* (Seattle: Frontline Communications, 1989), 87.

"The Spirit of the Lord will rest on him -- the Spirit of wisdom and understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord -- and he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge. . . (Isa. 11:2-4a).

The fear of God helped Jesus to judge objectively. To fear the Creator is to see as he sees. Proverbs tells us "The fear of the Lord is to hate evil" (Prov. 8:13). "The fear of the Lord is the beginning of wisdom; A good understanding have all those who do his commandments" (Ps.111:10).

Spiritual mappers do not need to be intercessors, but they should be prayer warriors. Intercessors have the ability to "lock onto" a particular need and pray it through until it is finished. Prayer warriors know how to pray, and when necessary will be aggressive in the Spirit, and take a stand against the enemy.

A teachable spirit is important for those doing spiritual mapping. The very nature of the work requires being open to new ways of seeing and doing things. Albert Einstein once said, "You can not solve a problem with the thinking that caused the problem." A paradigm shift is necessary if we are to see things beneath the surface as they really are.

Knowing you are called by God to do spiritual mapping is crucial. Especially when things get difficult, it is assuring to know you are in God's will. To those called, he gives gifts compatible to that ministry. He also gives desire, which is part of the inward motivation so necessary to succeed in mapping. Through prayer God will open and close doors, giving peace in regards to his calling.

Spiritual mapping requires a time commitment. The amount of commitment will vary according to individuals and circumstances. Some may be able to spend ten to twenty hours a month. Others will give more or less of their time.

Training sessions must be attended by all, so that team members are in agreement in terms of direction and goals. This will also assure that each person knows his or her responsibilities. On-going, monthly meetings will be held for coordination of efforts and further training. A primary textbook will be George Otis Jr.'s "Spiritual Mapping Field Guide." Exceptions to monthly training may need to be made for those living in outlying areas.

Training and Equipping

Spiritual mappers will begin their service with a minimum of training and learn as they go. On-the-job training will be practical, as team members have opportunity to ask questions and reflect upon their experiences together. After finishing the required basic training they will commit themselves to monthly sessions for leadership development, where they will interact together as a team. Skill training and equipping would be part of the on-going curriculum.

Initial training topics for all spiritual mappers would include "Forming a Biblical Worldview," "Basics of Spiritual Mapping," "Freedom From Cultural Captivity," "Territorial Spirits," "Identificational Repentance," "Strategic Level Intercession," and George Otis Jr.'s "Six Research Categories," and related "Research Questions."

At the monthly meeting, each of the spiritual mapping units will be given specific training. The Mobile Unit will have sessions on "Grid Mapping." Pertinent information regarding specific sites will be recorded on data overlays, transparencies over-laying one another. This allows participants to see and compare various sites on a map in terms of proximity and possible inter-actions. Where, for example, are occult centers in comparison to church locations?

Intercessors would have specific training in subjects such as "Hearing the Voice of God," and "Waiting Upon God." They would spend time together waiting upon God, following Joy Dawson's "Principles of Effective Intercession."

The archival unit would have sessions regarding, "Finding Information," and "Accessing Information." Sessions would be given on "Using the Computer."

The archival unit and mobile unit would have joint sessions on subjects like, "Conducting Interviews," and "Organization of Data." Times of interaction would be given for the two groups to share and compare their findings. These findings would then be given to the intercessory unit. If and when all three units verify a particular conclusion as correct and important, the information will be given to Black Hills' Prayer Wind's Network, for dissemination.

Accountability

The primary biblical model for accountability is through net-working and building relationships. It is hoped that the teams will develop a spirit of comradery and mutual accountability as they work, pray and share together.

Some structure is, however, needed. During the monthly leadership training sessions, approximately half of the time will be set aside for team sharing. Each team member will be held accountable to the others, all under a designated team leader. Listening, asking questions, praying and giving feedback on their ministry will challenge each one to "keep on going."

Another avenue of accountability will be through team reports. In addition to a team leader each group will have a team secretary or recorder. Accurate note-taking is the secretary's responsibility.

Research Categories

Spiritual mappers are confronted by three basic questions. What is really happening? What is not happening? What can I do to affect what is happening?

George Otis Jr. lists six areas in which spiritual mappers are to do research, (See Appendix 7, page [13] for "Spiritual Mapping Research Questions").

Status of Christianity

What kind of information should spiritual mappers be looking for? Of primary concern is the discovery of God's redemptive giftings for the area. The starting point is the "Status of Christianity." The first thing we want to know about the area we are mapping is the extent to which the Gospel has flourished or been hindered. . . Other important issues are the history of Christianity in the region, and the community's present perception of the church.⁵

⁵George Otis, 26.

Prevailing Social Bondages

"Four issues in particular concern us here. The first of these involves conditions of pain -- things like injustice, poverty, violence and disease. . . Two related issues concern the disintegration of stabilizing social values and structures (corruption and divorce are key symptoms), and the nature and prevalence of destructive vices (intoxication and sexual immorality). A fourth issue in this involves troubling trends. We don't just want to know what *is*, we want to know *where things are headed*."⁶

Worldviews and Allegiances

"In addition to cataloguing the predominant religious and secular philosophies, we are also interested in tracking significant events and practices associated with these philosophies. . . It is also important to note whether there have been any recent reaffirmations by the community of ancient spiritual pacts or practices."⁷ Some of the community festivals in the Black Hills are suspect.

Spiritual Opposition

"There are essentially two overriding questions: Where is it coming from? And what form does it take? . . . Our investigation must take into account two possible sources: human groups and personalities. . . and prevailing demonic powers or territorial spirits."⁸

⁶Ibid.

⁷Ibid.

⁸Ibid. 27.

Evolution of Current Circumstances

How did we get to where we are today? . . . What, for example were the primal factors in the founding of this area? . . . Who were the original peoples? What were their motives for coming here? Did they experience any kind of early traumas? Did they attempt to resolve any of these traumas by entering into pacts with spirits? It is also necessary to investigate significant confluent issues and events. We are especially interested in factors that have compounded or modified primary circumstances.

Potential for Spiritual Breakthroughs

"We need to ascertain the potential for spiritual change within the community. Is there a sense of hopeful expectancy among the ranks of the believers? We want to look for evidence that God may *already* have begun to move within the community."⁹

Selection and Recruitment

Initial recruitment of spiritual mappers will be done through public gatherings of interested people. This fall we are planning a community showing for the video documentary *Transformations*, put out by the Sentinel Group. This gives coverage of some of the communities in the world, such as Almolonga, Guatemala, that have been radically transformed through spiritual mapping.

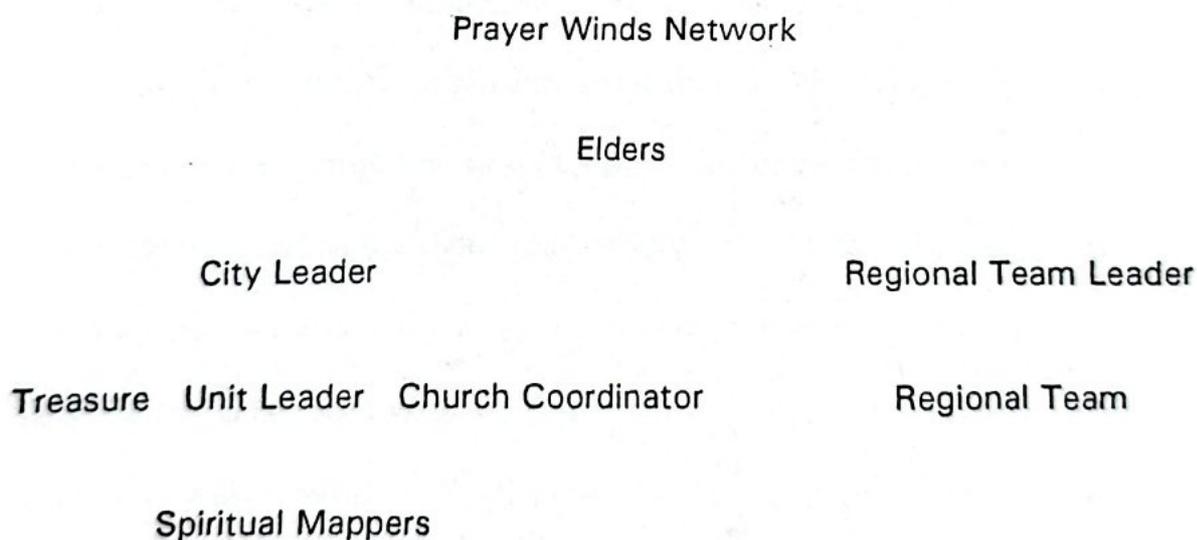
After the showing of *Transformations* we will schedule a workshop on the subject of spiritual mapping, under the auspices of Prayer Winds Network. Later

⁹Ibid. 27

in the fall we hope to have a weekend teaching session for those interested in doing spiritual mapping. From participation in this event, initial selection of spiritual mappers could begin.

The initial selection of spiritual mappers will be made by Elders giving oversight to spiritual mapping. Five Elders will be selected and established during the fall of 1999 by the governing board of Prayer Winds Network. Once spiritual mapping units -- archival, mobile and intercessory -- are in place in a city, local city leadership will assume responsibility for selection and recruitment. It is expected that spiritual mappers will eventually become the primary recruiters of additional spiritual mappers.

Flow Chart for Spiritual Mapping Network



Prayer Winds Network is the umbrella for the Spiritual Mapping Network.

Under Prayer Winds Network will be five Elders, supervising City Leaders.

Each City Leader will supervise three Unit Leaders. Each Unit Leader will give supervision to Spiritual Mappers. Elders will also supervise a Regional Spiritual Mapping Team who will concentrate on mapping the entire territory.

City Leaders will also supervise a Church Coordinator who will be the link between spiritual mapping teams and individual Churches. He or she will see to it that specific prayer information is funneled to congregations in the community.

Once spiritual mapping is established in the Black Hills it may be beneficial to regroup regionally -- Northern Hills , Southern Hills, and Central Hills. Each region would be autonomous, while interlinked with one another.

Termination of Spiritual Mappers and / or Disciplinary Procedures

Each Spiritual Mapper's position will be evaluated after six months by the City Leader. Thereafter evaluation will be done on a yearly basis. The spiritual mapper will have opportunity to assess his calling and its effectiveness. City Leaders can use this to encourage, bless and support the spiritual mapper, and have the option to gracefully terminate the relationship if necessary.

Disciplinary problems will be handled by the City Leader, with Elders involved as needed. The entire Spiritual Mapping Network will be evaluated six months after the first City Leaders are assigned. Thereafter review will be held annually.

Each City Leader will assume responsibility for raising and spending of finances, under approval of the Elders. A Treasure will be appointed to oversee bookkeeping. Quarterly reporting of all finances will be made to the Elders.

The Spiritual Mapping Network is not necessarily a permanent organization. It will be laid down when and if it has served its purpose. Dissolution is the responsibility of Prayer Winds Network.

Timetable

Five elders will be chosen by Prayer Winds Network before November 1, 1999. Representation of the entire Black Hills will be considered in the selection process. Prior to their selection goals and objectives will be spelled out by Prayer Winds Network. Job descriptions will be written for Elders, City Leaders, Spiritual Mappers, and Church Coordinators.

Spiritual mapping will be in place by spring of 1999. Church Coordinators will also be functioning by then. Recruitment of an area-wide spiritual mapping team will also have begun. Such team will be in place by June 1, 2000.

Before April, 2,000 "Measurement of Goals and Objectives" will have been established by Elders. Both subjective and objective measurements are needed. These should be in place before evaluation of the entire ministry begins.

Cautions and Safeguards

Intercessors from Prayer Winds Network will give immediate prayer-covering to this project. Opposition is to be expected. Relationships are usually the first area to come under attack. Every effort will be made to maintain unity and harmony. Differences in opinion are to be seen as opportunities for seeking the Lord.

It is assumed that all individuals involved in Spiritual Mapping Network follow the biblical guidelines of Matthew 18 regarding offenses. "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you have won over your brother" (Matt. 18:15). Only if that fails are others to be involved. Restoration, not punishment, is always the goal.

Another area of concern is that of burnout. Burnout occurs when we take upon ourselves the yoke of others instead of the yoke of Jesus (Mt. 11:28-30). Consideration must be given to one another in regard to the work-load. We are to carry each others burdens, fulfilling the law of Christ (Gal. 6:2).

Lastly, ministry must not take first place in our life. First place belongs to Jesus alone. We serve not our ministry, nor other people, but him. "Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving" (Col. 4:23-24).

Prayer

Above my computer is a word from E.M. Bounds: "God stands pledge to give us the desire of our hearts in proportion to the fervency of spirit we exhibit, when seeking his face in prayer." My wife carries in her purse a little saying which goes "Prayer changes things -- situations, circumstances, anything."

In prayer we continually release what we are doing back to him who is faithful. Our task is to trust and believe in him.

Summary

The ultimate purpose for spiritual mapping of the Black Hills is that Jesus be glorified and the Kingdom of God be advanced. When God makes himself known, people get saved.

Three teams of people are to be recruited for spiritual mapping. One group does historical research. Another spies out the land, to see what it is like. A third group prays and seeks revelation from God. The combination of these three teams assures accurate information for intercessors.

Godly character is the most important qualifications for being a spiritual mapper. In addition, we are to have a teachable spirit and a servant's heart.

After initial teaching, spiritual mappers will be trained on the job. Once a month they will meet as team. Team ministry assures accountability.

George Otis Jr. lists six areas for research: status of Christianity, prevailing social bondages, worldviews and allegiances, spiritual opposition, evolution of current circumstances, and potential for spiritual breakthroughs.

A flow chart for Spiritual Mapping Network shows Prayer Winds Network at the top. Serving under Prayer Winds are five Elders who will in turn supervise City Leaders. City Leaders will in turn supervise Unit Leaders. Finally the Unit Leaders will supervise Spiritual Mappers.

All finances and all disciplinary measures will be handled on the local level. Elders will be chosen this fall. Spiritual mapping will be in place by next spring.

We can expect opposition. In Jesus we are over-comers!

APPENDIX 1

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Community Transformation Assessment Scale

STAGE DESCRIPTION

- SBH-1 Recognition of manifest bondage
- SBH-2 Initial prayer for revival appetite within local body of Christ
- SBH-3 Emergence of intercessory prayer core
- SBH-4 Initial backlash (typically involving attacks on intercessors and their families)
- SBH-5 Emergence of persevering leadership with commitment to the land/community
- SBH-6 External crises and/or internal conviction lead to a wider recognition of prevailing bondages
- SBH-7 Pastoral unity develops through humility/repentance
- SBH-8 Social reconciliation occurs within the larger body of Christ
- SBH-9 Preliminary spiritual mapping provides additional details on prevailing bondages within the community
- SBH-10 Large-scale united prayer begins
- SBH-11 Full-scale spiritual mapping reveals root parts/bondages and sustains fervent prayer
- SBH-12 Secondary backlash (typically involving attacks on key leaders)
- SBH-13 Leaders publicly renew commitment to land/community
- SBH-14 Strategic neighborhood prayerwalking takes place
- SBH-15 Reconciliation occurs between the church and community

- SBK-1 Prayer burden lifts
- SBK-2 Divine action plan(s) revealed
- SBK-3 Christians take bold action in response to Divine revelation/instructions
- SBK-4 Special developments occur (including public power encounters and key conversions)
- SBK-5 Tertiary backlash (typically involving attacks on entire congregations and ministries)
- SBK-6 Christian community rallies through intense spiritual warfare
- SBK-7 Large-scale conversions take place
- SBK-8 Church growth and systematic discipleship takes place throughout the community

- STR-1 Converted political and spiritual leaders formally renounce historic ties to the spirit world
- STR-2 Socio-political renewal sweeps the community
- STR-3 Community transformation and Divine miracles are acknowledged by the secular news media
- STR-4 The community begins to export spiritual light to other places
- STR-5 Believers maintain their victory through devotion to fellowship, prayer and God's Word

Codes

SBH = Spiritual Beachhead

SBK = Spiritual Breakthrough

STR = Spiritual Transformation

Notes

1. This chart was derived through careful analysis of more than a dozen transformed communities around the world.
2. Although the stages listed on this chart represent a typical sequence of events, individual experiences may differ.
3. Persevering leadership and united prayer were present in every transformed community case study we looked at.
4. Other common factors were public power encounters, social reconciliation, and diagnostic research (spiritual mapping).
5. The Bible offers several examples of leaders who attracted Divine favor through intentional action (e.g. Josiah, Ezra).

The Black Hills are mapped by Topographer V.T. McGilgucuddy during the Newton Jenney Expedition of 1875. (South Dakota School of Mines Library Photo)

APPENDIX 2 THE HEART OF THE NATION



Dear Prayerwalk Contact Person,

Thanks for your response to the May 17th "No More Walls" church prayerwalk. Below you will find a few suggestions for organizing your church's participation. Each church will be responsible for planning and coordinating their own prayerwalk. If you need additional help presenting the prayerwalk concept or preparing your congregation, please take advantage of the following prayerwalk workshops and encourage your church members to attend.

Thursday May 1st - First Baptist Church - Approximately 2:30 & 3:00pm
(immediately following both National Day of Prayer Services)

Monday May 5th - West Side Baptist Church - 7:00pm

Attached you will also find a bulletin insert that you may copy and distribute to your congregation on Sunday May 4th or as soon as possible.

GUIDELINES FOR PLANNING YOUR PRAYERWALK

- ◆ It is helpful to map out the area (church neighborhood or other area God directs you to) and highlight areas to be prayerwalked on copies of the map for each group that will be prayerwalking. You will want to assign two or three people per street or block. If you plan to prayerwalk an area outside your church neighborhood, please call 388-9507 so we will know which areas of town are covered.
- ◆ Encourage participation with enthusiasm and frequent announcements leading up to May 17th. You may want to circulate a sign-up sheet.
- ◆ Consider getting together with other churches in your part of town to prayerwalk together, or prayerwalk from a common meeting place to the rally at National College. Be sure to make arrangements for a way back home following the rally if you don't plan to walk back.
- ◆ You may want to bring tape players and incorporate this year's March For Jesus music as you walk and pray.
- ◆ Set a time limit for you to meet back at your church from your neighborhood prayerwalk for a wrap-up to share what God had shown you.

TIPS FOR PRAYERWALKERS

- ◆ Divide into small groups (two to three persons) and try to pair up experienced prayerwalkers with those who have not done it before.
- ◆ Try to be inconspicuous and respect private property. Don't walk on lawns or gardens, and try not to draw attention to what you are doing.
- ◆ As you walk, claim the ground for God's purposes. Don't pray against people. Pray blessings and peace. Pray the opposite of hurtful or unhealthy things you see and sense. Where you see signs of chaos, pray God's order. Where you see poverty or sickness pray for provision and health.
- ◆ You may want to read, pray, or sing scriptures
- ◆ Don't come with a personal "laundry list" of prayer needs, or turn the prayer walk into a gab session.
- ◆ Don't fill every silent moment with verbiage. Listen for God's whispered queues and key in on those things God highlights in your heart.
- ◆ JUST DO IT!!!!!! ..—The best way to learn..

Please contact me if you have any further concerns or questions at 388-9507. God bless you as you lead your congregation out of the four walls and reach out to the community with His love.

For His Kingdom

Holly Lemon

National Day of Prayer

May 7, 1998

Downtown Prayerwalk

Please join us in prayerwalking at the end of the gathering by taking time for on-site prayer at the location you find circled below.

Streets (both sides -- businesses and residences)

- | | |
|---------------------------------|---|
| 1. Main/3rd st. to 4th st. | 23. Post Office (main station) |
| 2. Main/4th st. to 5th st. | 24. County Courthouse |
| 3. Main/5th st. to 6th st. | 25. County Jail |
| 4. Main/6th st. to 7th st. | 26. Police Dept. |
| 5. Main/7th st. to 8th st. | 27. Fire Station |
| 6. Main/8th st. to 9th st. | 28. City/School Administration Bldg. |
| 7. St. Joe/9th st. to 8th st. | 29. Civic Center |
| 8. St. Joe/8th st. to 7th st. | 30. Central High School |
| 9. St. Joe/7th st. to 6th st. | 31. Federal Building |
| 10. St. Joe/6th st. to 5th st. | 32. Dakota Middle School |
| 11. St. Joe/5th st. to 4th st. | 33. Public Library |
| 12. St. Joe/4th st. to 3rd st. | 34. Dahl Fine Arts Center |
| 13. 5th/Columbus to Kansas City | 35. North American University (Nat'l College) |
| 14. 6th/Columbus to Kansas City | 36. Jefferson Academy (E. Blvd./Kansas City) |
| 15. 7th/Columbus to Kansas City | 37. Cornerstone Rescue Mission |
| 16. 8th/Columbus to Kansas City | 38. Bus Terminal |
| 17. 9th/Columbus to Kansas City | 39. Journey Museum |
| 18. 5th/Kansas City to Omaha | 40. Boys Club |
| 19. 6th/Kansas City to Omaha | 41. Rapid City Journal |
| 20. 7th/Kansas City to Omaha | 42. KOTA TV/Radio |
| 21. 8th/Kansas City to Omaha | 43. Masonic Temple |
| 22. 9th/Kansas City to Omaha | 44. Rapid City Regional Hospital |

PRAYERWALKING TIPS

1. Prayerwalking is praying in the places we expect God to bring forth his answers. It drawing nearer to pray clearer.
2. Prayerwalking is being on the scene without making one. It is best done low profile and in groups of three or less. Do not intrude upon private property or draw undo attention to yourself.
3. Pray for God's blessing, peace, protection and provision to come. Pray with scripture verses. Pray as the Lord reveals you things.
4. Encourage yourself and others with the following scriptures:
Gen. 13:17 "Arise, walk through the land in the length of it and in the breadth of it, for I will give it to you."
Jos. 1:3 "Every place the sole of your foot treads upon, that I have given you."
I Tim. 2:8 "I will therefore that men pray everywhere, lifting up holy hands."

Appendix 4

SPIRITUAL MAPPING AND THE CITY

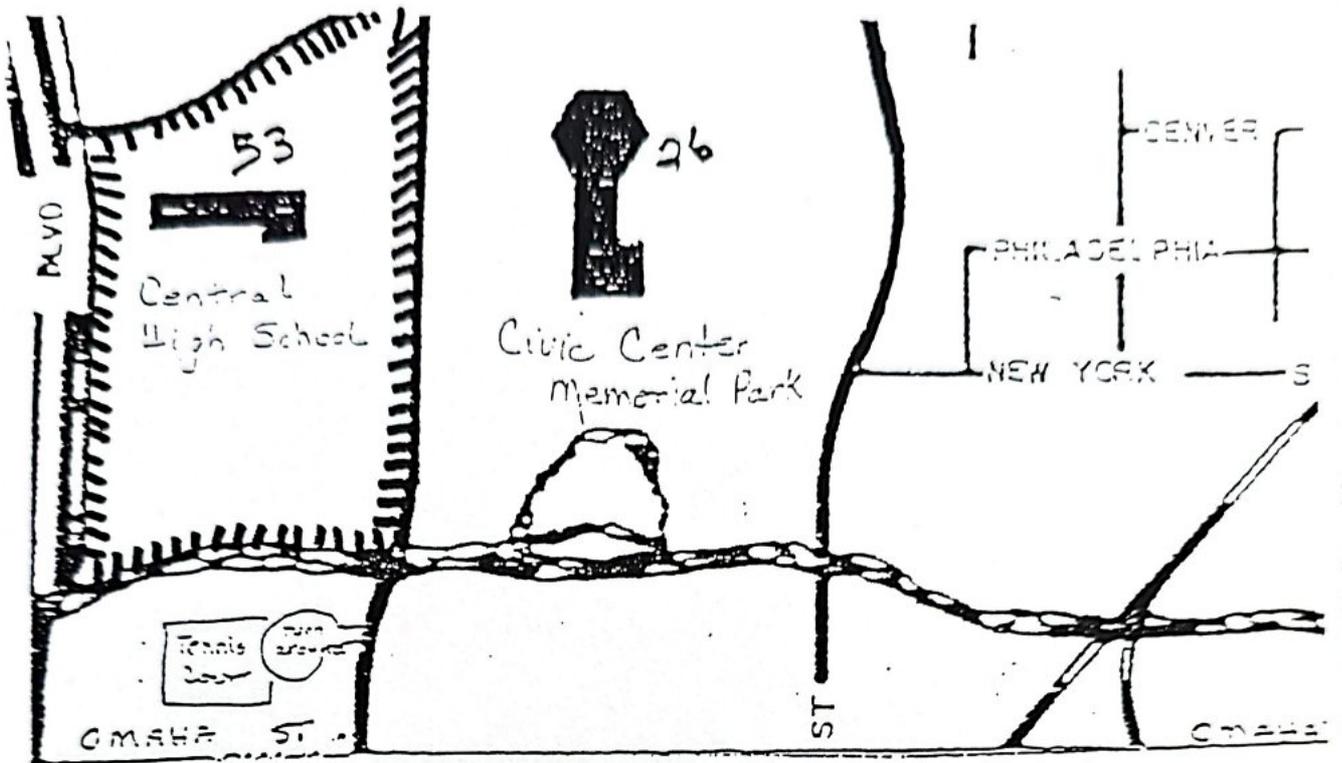
This map is part of a greater map of Rapid City. It is only in the beginning stage and your help and prayers today are greatly needed.

As you walk through your section be in prayer for every business and home. Let the Holy Spirit prompt you in what direction to pray. Many stores have more than one business in them, watch for listings on doors for upstairs downstairs business etc.

On your map you will find numbers that coordinate with our larger map, these are the areas already located. Please double check the location. Any new places are listed with # A, B, C, etc. If you find new places to either bless (example: Christian Churches, stores, business) or places that are New Age or satanic or even places that seem "neutral" but that we should pray for (example: Rapid City Journal) use letters to signify these additions, also print their names and addresses if you know them.

One person in your group should be responsible for writing down what your group finds. Be as accurate as possible and share everything you are hearing from the Lord. This copy will then be turned into Pastor Brendtro of Trinity at the end of the walk. If your area is large you may break into several groups, but again one person is in charge of recording the information.

Thank you and God Bless you as you walk.

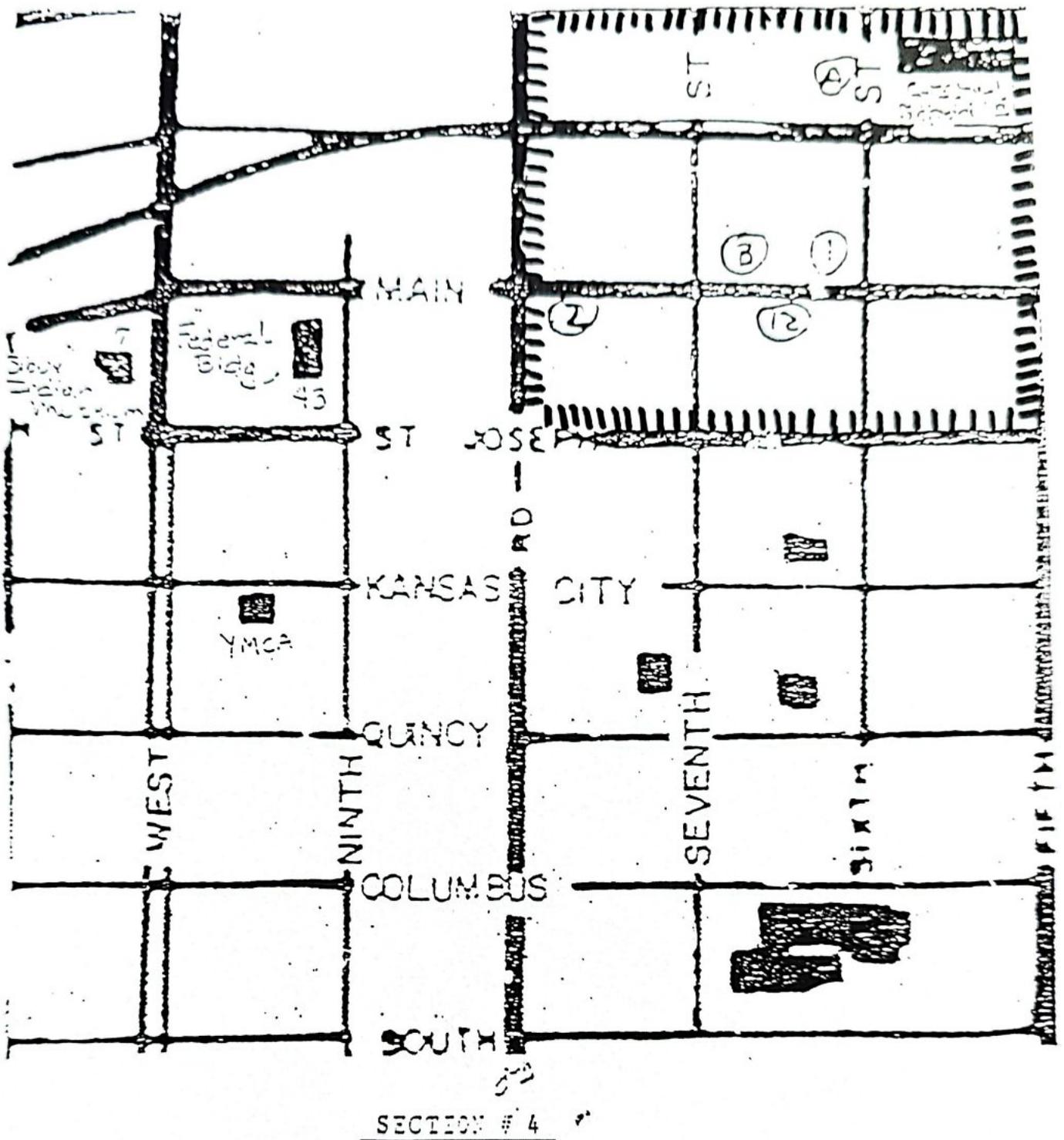


Section # 1

This area was once called "Coney Island" and was notorious for all so of evil. Pray for drugs, alcohol, prostitution, abortion, murder, etc. These are "territorial spirits" that remain in an area.

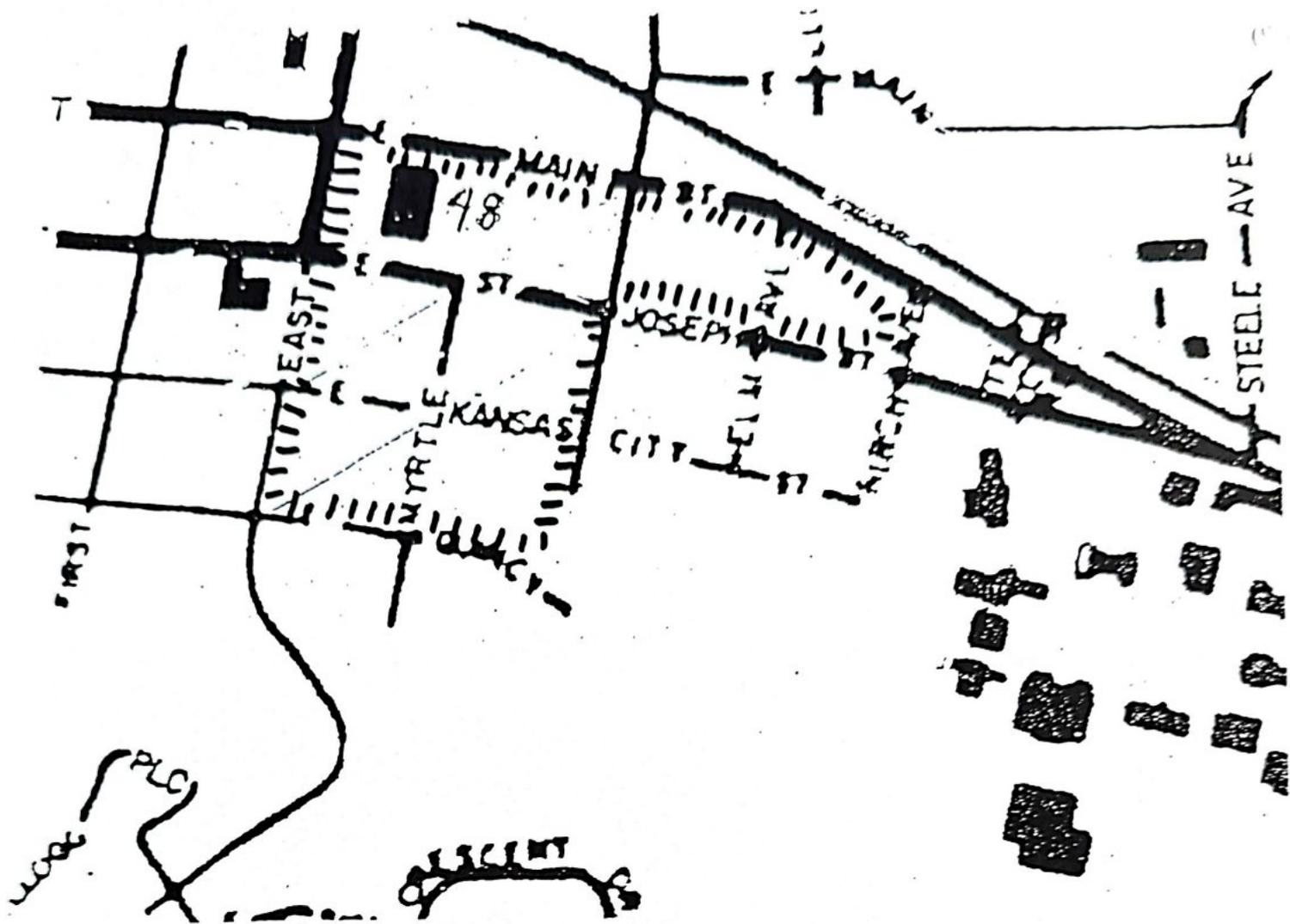
Areas of concern;

- #53 Central High school
- # A Tennis court and turn around area.



Areas of Concern;

- #1 Prairie Edge
- #2 Quest Holistic Center and Metropolitan Community Church of the Black Hills (Gay church)
- #12 Global Market
- #A Bus station
- #3 Bible and Book Store



SECTION # 10

Area of concern;

- #48 Main Post Office
- #A Bars, liquor stores
- #B College dorms, Fraternity houses etc.

Appendix Five

OPERATION PRAYERWALK EVERY NEIGHBORHOOD ((OPEN))

Objective: To pray blessings over every home in every neighborhood in preparation for the Luis Palau Crusade

Goal: To be accomplished by end of May 1998

Strategy:

1. Area zip codes are divided into smaller regions by geographic breakdown on a city map
2. Regional Captains are assigned to recruit participants to cover each region through churches in their region
3. Participants will commit to praying over each residence on a street in their neighborhood (preferably prayerwalk) at least once before the end of May and once a week if possible

Procedure:

1. Region captains contact churches in their region
 - a. Set up a short meeting with pastors to decide how and when to present the strategy to their congregations and provide them with a bulletin insert
 - b. Bulletin inserts will be collected following the presentation and turned in to the operation coordinator
 - c. Responses will be inputted into the computer and re-distributed to region captains
2. Region captains contact respondents for their region
 - a. Develop a method to deliver materials (maps, instructions, etc.) to respondents
 - b. Serve as a resource/contact person for questions and referrals for future participants in their region.
 - c. Plot progress on master map
3. Region captains evaluate responses and determine areas yet needing to be covered in their region after initial assignments are processed.
 - a. Develop plan for covering those areas not yet committed to (i.e. asking churches in their region to take streets not yet covered in their church neighborhood
 - b. Update master map as areas are covered and report additions to operations coordinator

Approximate Timetable

Nov. Present strategy, determine region captains

Dec. Prepare materials, meet with region captains, set up database, make PR contacts

Jan. Region captains make contact with churches and obtain responses

Feb. Region captains distribute materials to participants and evaluate areas needing coverage

March-May begin prayerwalking assigned areas, workshops available for those interested

May 21 - Every home prayed for

Appendix 6

Bless Our Schools

"Every place that the sole of your foot will tread upon I have given to you. Joshua 1:3"

1. Worship - Magnifying God: declaring who He is in our schools
2. Warfare - Identifying and standing against the enemy
3. Welcome - Preparing the way for more of Jesus by asking for forgiveness
4. Listening to God - What does He want? Praying as God leads

5. Petitions

People

teachers
students
administration
board of education
counselors
liaison officers
custodial staff
office staff
coaches/advisors
food service staff
special services staff
bus drivers
volunteers

Learning

Self-discipline
work ethic
self motivation
respect/honor
responsibility
cooperation
study habits
knowledge/insight
honesty
wisdom
truth
acceptance/self worth
patience
courage
love
peace]

Relationships

teacher-student
parent-child
school-community
coach-athlete
minorities-reconciliation
friendships
loneliness
peer groups
Christians-non-Christian
special needs kids-others

Activities

school bible studies
field trips
fine arts
performing arts
sports
academic competitions
homework
volunteer work
jobs
Fellowship of Christian Athletes

Issues

weapons
violence
drugs
smoking
promiscuity
pregnancy
Aids
Sexually transmitted diseases
suicide
death of others
divorce
profanity
harassment
abuse
anger
abuse
attendance
safety in travel

SPECIFIC NEEDS OF INDIVIDUAL SCHOOLS

Blessings of Rapid City Schools
Aug. 26-1998

Our purpose is to pray prayers of blessings over our schools, school employees, and children in attendance.

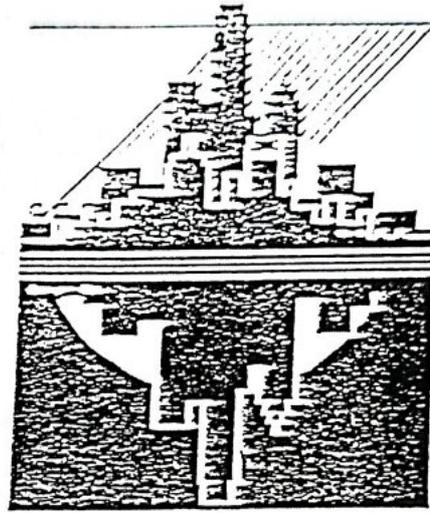
Some prayer suggestions:

- We ask for forgiveness for leaving God out of education.
- We thank God for His mercy upon us.
- We invite God's presence to be with teachers and students.
- We pray for an openness towards the gospel of Jesus Christ.
- We pray for wisdom for teachers and school administration.
- We pray for wisdom for the students.
- We pray for peace in the classrooms and on the playgrounds.
- We pray for justice to prevail.
- We pray for safety.
- We pray for protection against violence.
- We pray for the children's ability to learn - easily and effectively.
- We pray for adequate and wise use of school finances.

APPENDIX 7

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Spiritual Mapping
RESEARCH QUESTIONS



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Spiritual Mapping Research Questions

This appendix contains an extended list of questions that relate to the six core categories of spiritual mapping. Although this list is not exhaustive, it should nevertheless offer a useful starting point to those who need one.

The questions listed after each subheading should be answered by *every* spiritual mapping team. To ignore them is to invite serious gaps in the final report. Supplementary questions found at the end of some categories can be pursued if they are deemed relevant to local circumstances.

Since many of these questions will need to be directed toward human respondents, we have included a reminder of the basic steps that should be taken in preparing for an interview:

- 1) Locate a knowledgeable source
- 2) Develop an explanatory introduction
- 3) Arrange for an interview
- 4) Familiarize yourself with key subject matter through background research
- 5) Make a list of specific questions
- 6) Review the list and delete repetitive or unnecessary questions
- 7) Obtain and check recording equipment

The Status of Christianity

Size and Nature of the Church

- What percentage of the community considers itself Christian? Evangelical?
- How does this compare with surrounding areas?
- What is the estimated number of believers in the community?
- Which denominations (if any) predominate in the community?
- What is the average-size church (attendance-wise) in the area?
- Are there any ethnic churches in the community (e.g. Hispanic or Korean)? If so, how many and what type?
- Is the church representative of all social classes in the community?
- What is the ratio of old-line churches (Pentecostal or Evangelical) to newer, independent fellowships?
- How strong is the Roman Catholic Church in the area?

Health of the Church

- Does there seem to be a genuine bond of unity among Christian churches in the community? How does this manifest itself?
- Are there recognized apostolic leaders in the area who have made public commitments to the land/community?
- If community faith was strong in the past, has this fervor grown or has it given way to a permissive, lukewarm Christianity?

- Are most Christians in the community familiar with the basic truths of Scripture? If not, why?
- Do believers in the community gather for united prayer? If so, how often do these assemblies occur?

Additional Questions

- What is the history of church splits in the community?
- What percentage of the Christian community attends church more than once a week?
- What percentage of the churches in the area have home-based nurture groups?
- How does the church spend its finances? What ratio of money is spent on property and facilities over against direct outreach programs (both in and outside of the community)?

Community Perception

- How visible is the Church in the community? Have there been any recent public events like "March for Jesus"?
- Has the Church been hurt by scandals? Have these been local?
- Does the community have a sense that the Church is truly interested in its problems? If yes, what kind of programs would reinforce this idea?
- Is the Church seen as a relevant or outmoded institution? Who in the community see it which way?
- What kind of church news seems to attract the most attention?

Evangelistic Activity and Progress

- Is this an area where the Gospel has never taken root, or is it part of a "Bible Belt"?
- What percentage of the community has been reached with the Gospel?
- Is the rate of church growth in the community consistent with general population growth? Is it higher or lower?
- Have all geographical sectors of the community been evangelized? If not, which ones have been missed and why?
- Are there specific social groups in the community that have been under-evangelized? If so, which ones and why?
- What type of outreach programs predominate in the community?
- Which of these (if any) seem to be effective? Which methodologies are ineffective and why?

Prevailing Social Bondages

Conditions of Pain

- Other than self-inflicted pain (e.g. alcohol and drug abuse), what is the most prevalent form of suffering in the community?
- Why is this particular condition so prevalent?
- What other kinds of pain exist within the community (e.g. injustice, poverty, discrimination, disease)?
- How widespread are these problems?
- How long have these problems existed within the community? When did they begin and why?
- Is there is a tormenting condition that is unique in either type or magnitude? How is this explained?

Structural Disintegration

- What influences and/or values have traditionally represented stabilizing factors in the community?
- Have these influences and/or values lost potency in recent years? If so, how much and why?
- What are the evidences of family unit disintegration in the community (e.g. divorce, spousal and child abuse)?
- What are the evidences of governmental disintegration in the community (e.g. corruption, partisanship)?
- What are the evidences of business disintegration in the community (e.g. layoffs, budget deficits)?
- What are the evidences of educational disintegration in the community (e.g. behavioral problems, low test scores)?

Destructive Vices

- What is the extent of drug and alcohol abuse within the community?
- Is pornography rampant in the community? What forms does it take (e.g. adult bookstores and clubs, phone or cybersex, child pornography)?
- Is casual sex prevalent? Is it acceptable? Is there a prostitution problem?
- What is the present status of homosexuality in the community?
- Are there other unique or associated forms of vice in the community?

Additional Questions

- Is there legalized gambling? If so, what form does it take? How many people participate?
- Are there many nightclubs/discos in the area?

Troubling Trends

- What new or revitalized forms is sin taking in the community (e.g. nature worship, cybersex, designer drugs)?
- Is there a new willingness in the community to accept/adopt broader social limits (e.g. alternative lifestyles, abortion, teen sex)?
- What, if any, role does the media have in promoting spiritual darkness in the community?
- Are there any new alliances forming between groups or institutions that wish to promote unrighteousness?
- Is there a new militancy on the part of sinners? If so, what are some recent examples?
- Are there any serious physical and/or psychological side-effects associated with new societal indulgences (e.g. AIDS)?

Worldviews and Allegiances

Predominant Philosophies and Religions

- Do most people in the community believe in God? How do they define Him?
- Do most people in the community believe in the Devil (or demons)? How do they define him/them?
- Other than Christianity, what major religions are represented in the community (e.g. Islam, Mormonism, Judaism, Buddhism)?
- How many people are involved with these other religions?
- Are recent immigrants swelling the ranks of these other faiths? If yes, where are they coming from and what religions do they follow?

- Are most Christians in the community familiar with the basic truths of Scripture? If not, why?
- Do believers in the community gather for united prayer? If so, how often do these assemblies occur?

Additional Questions

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Prevailing Social Bondages

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- Why is this particular condition so prevalent?
- What other kinds of pain exist within the community (e.g. injustice, poverty, discrimination, disease)?
- How widespread are these problems?
- How long have these problems existed within the community? When did they begin and why?
- Is there is a tormenting condition that is unique in either type or magnitude? How is this explained?

- Have local ethnic communities (e.g. African American, Chinese, Korean, Hispanic) adopted any of these religions?
- What is the size and influence of the New Age Movement?
- Are there important religious centers in the area? What is their declared purpose? Is there any reason to believe they are more than what they seem?
- What are the predominant secular philosophies in the area (e.g. Humanism, Rationalism, Materialism)? What is their level of influence?

Additional Questions

- Other than Mormonism, what pseudo-Christian cults are active in the community (e.g. Jehovah's Witnesses)?
- Is there a sizable Jewish population in the community? Are they religious? If so, are they orthodox, liberal, or mystical (Kabbala)?
- Are there Native American peoples in the area? Are they religious?
- Are non-Indian peoples being drawn into Native American religion? If so, how?
- Are there any African or Caribbean religions operating in the community (e.g. Voodoo, Santeria)?

Significant Events and Practices

- How exactly do people show their religious or philosophical devotion (e.g. worship services, religious pilgrimages)?
- Are these merely cultural reflexes, or is there evidence that people are genuinely serious about their beliefs?
- Other than those associated with Christianity, what religious holidays (if any) are observed in the community?
- Has the community taken any steps to reaffirm ancient spiritual pacts or practices?
- Are there any sacred ritual sites in the area? If so, what are they? Are they still in use?
- Are pagan rituals or secular philosophies being practiced and/or encouraged in community schools?
- Are there any known secret societies operating in the community (e.g. Masonic lodges, witchcraft covens)? What is known about the practices of such groups?
- What dates and times are significant to local religious groups? Why?

Additional Questions

- What (if any) Christo-pagan celebrations are held in the community? What rituals are associated with these events?
- What information (if any) is available on New Age meditation retreats or Native American vision quests in the area?
- Are there any magazines or journals that describe important religious activities, events or sites in the area?

Influential Deities and Role Models

- Who are some of the most influential human figures in the community (living or dead)?
- Who commands the minds and affection of the youth in the community? Are they positive role-models? Are they linked to a non-Christian religion or philosophy?
- Do any noteworthy spiritual or philosophical gurus reside/practice in the area? What kind of following do they have?
- What gods are worshipped in non-Christian circles? Are they developed personalities or abstractions?
- Do local peoples worship/fear any gods or deities that are associated with particular locations (e.g. neighborhoods, homes, mountains)?
- Is there any inferential or oblique worship of ancient deities through community customs or places names?

- Are there overt strongholds of idolatry in the community (e.g. Hindu temples or ancestral shrines)?
- Are there more ambiguous centers of idolatry in the community (e.g. athletic arenas, shopping malls, dance clubs)? Who or what is worshipped in these places?

Spiritual Opposition

Human Groups and Personalities

- Is there tangible opposition to the Gospel in the community?
- Has this opposition been long-standing, or is it a recent development?
- Is this opposition formal and organized or merely attitudinal?
- Has any legislation been passed that impinges on Christian values and/or practices? Is any being proposed?
- Do any area politicians, bureaucrats, judges or police officials go out of their way to obstruct the Gospel? If so, what is motivating their behavior?
- Has there been any public mockery of Christianity?
- Has there been any physical persecution of Christians? Any damage to their property?
- What kind of opposition (if any) has come from other religious groups? Which individuals or groups are involved?
- What kind of opposition (if any) has come from militant secularists? Which individuals or groups are involved?
- What kind of opposition (if any) has come from militant social groups (e.g. homosexuals or radical feminists)? Who is involved?
- Is there any verifiable evidence that local witches or shamans have placed curses on Christian personnel, property, or activities?
- Have local Christian leaders, either as individuals or as a group, publicly opposed evangelistic initiatives and/or fresh moves of the Holy Spirit?
- Is there any evidence of new or ungodly alliances that may be forming against the cause of Christ?

Demonic Powers

- Are there any known demonic powers—possibly disguised as religious or regional deities—that may be hindering the advance of the Gospel?
- What evidence is there that these demonic powers are present and active?
- Are there certain areas in the community where occultism or other spiritual bondages have truncated church growth?
- Do believers encounter increased opposition (e.g. unexplained illnesses or accidents, psychic oppression, financial reversals, religious persecution) during or immediately following religious festivals or ceremonies?
- Have these symptoms been known to occur after Christian workers have preached against a particular form of idolatry?
- Have intercessors or evangelists suffered bouts of depression after witnessing or engaging in warfare prayer around known spiritual strongholds?
- Do certain neighborhoods, religious groups, or ethnic communities seem to contain a disproportionate number of demonized people?

Additional Questions

- If relevant, what are the names and histories of local powers? (Do not "invent" demons or list the names of sins.)
- Are there certain natural sites or buildings that are widely believed to be haunted or demonized? Has this prevented the Gospel from taking root in these areas?

The Evolution of Current Circumstances

Root Factors and Events

- Who were the original settlers of this region?
- Where did they come from and when?
- What was their primary religious worldview? Who did they worship?
- What is known about their motives for coming to the region?
- Did the region's pioneers experience any recorded traumas? If so, what was the nature of these experiences?
- Did they attempt to resolve any of these traumas by entering into pacts with spirits? If so, how and when did this occur?
- Is there any historical evidence that their allegiance to these spirits was formalized?
- Did these early pioneers also found the community? If so, when did they do this? If not, who were the founders?

Additional Questions

- What was the original name given to the community? Does it have any special significance or meaning?
- Are there discernible designs or symbols embedded in the original plan or layout in the community? If so, do these have any special significance? Did Freemasons lay any of the cornerstones?
- Were any known curses placed by the original inhabitants on either the land or the people who came after them?

Confluent Factors and Events

- What external forces or events have significantly impacted the life and character of the community (e.g. invasions, natural disasters, migrations)?
- Are there occasions when the community endeavored to resolve traumatic circumstances by entering into pacts with the spirit world?
- Was a new language or culture ever imposed on the community as a whole? Did it stick? Did certain socio-economic stratas or ethnic groups adapt to the changes better than others?
- If the community's original heritage was Godly, when did alternative religions or influences first become a significant force?
- Did long-term immigrants and/or invaders maintain devotional links to the religious/philosophical systems of their birth nations?
- What particular events, coincidences, or connections most clearly suggest a demonic master plan at work in the community?

Additional Questions

- Have there ever been significant or sudden changes in the economic life of the community (i.e. through famine, technological discontinuity or natural disaster)?

Consensus Factors and Events

- What significant decisions have been reached through elections, council meetings, or other forms of public decision making? How have these affected the spiritual life and character of the community?
- Has slavery or indentured service ever been a part of the area's history?
- Have community leaders broken treaties, contracts, or covenants?
- What role has tradition played in maintaining spiritual bondage?
- What adaptive deceptions have surfaced in the community (e.g. folk Islam, Christian syncretism)? What has been their role in maintaining spiritual bondage?

The Potential for Spiritual Breakthroughs

Positioning for Action

- Is the Church in the community desperate for revival? Have there been any public expressions of this sentiment?
- Is the Church knowledgeable about the true condition of the community? (Is there, for example, an awareness of the facts and challenges you have uncovered in your research?)
- Has there been a measurable increase in the number of focused and committed intercessors within the community?
- Are there leaders whose commitment to the land/community is such that they are willing to persevere against any opposition to realize spiritual breakthroughs?
- Have churches and denominations begun to drop the barriers to true Christian unity? What are the specific evidences of this?
- Has social reconciliation occurred within the larger body of Christ?
- Are there any large-scale intercessory efforts within the community (e.g. all-night prayer vigils, neighborhood prayer walks)? Do these reflect a renewed concern for the lost?
- Have spiritual mapping campaigns been launched to focus and sustain united prayer?
- Have there been any reconciliation initiatives between the Church and the community? If so, have these borne fruit? How?
- Is there a sense of hopeful expectancy among the ranks of the believers?

Additional Questions

- Is there any evidence that church financial policies have begun to reflect a new set of ministry priorities?
- Is spiritual warfare taken seriously by leading pastors in the community?
- Have new cooperative outreach programs begun? Are they bearing any fruit?

Recent Divine Initiatives

- Has God lifted the prayer burden off faithful intercessors?
- Has God revealed specific action plans to Christian leaders?
- Has the Church taken bold action in response to these revealed instructions?
- Have there been any public power encounters or reported outbreaks of divine signs and wonders? Have these been confirmed?
- Have any key figures in the community been converted?
- Is there any evidence that large-scale church growth has begun throughout the community?
- Have community leaders (political or spiritual) formally renounced historic ties to the spirit world?
- Have there been any dramatic political or social wind shifts?
- Are there any indications of economic or other forms of judgment?
- Has the secular news media talked about Divine activity or changing attitudes/values/allegiances within the community?